CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY MAY 8, 1841. NO. 1075.---VOL. XX.—NO. 19.

RELIGIOUS MISCELLANY.

For the Register and Observer.

A FACT AND ITS REASONS.

Messrs Editors,—A fact exists and is well known, which, aside from its reasons, may occasion unjust surmises, and injurious comments, to preclude which permit me to make a few brief suggestions. I allude to the custom of Unitarians in not following the example, as well as not yielding to the prejudices, of their Orthodox brethren, in attending public worship out of their own order or sect. With the latter it is held to be a crime, meriting ecclesiastical censure, to attend Unitarian Churches for the purpose of communing in the devotions, and taking part in the several religious acts, there performed. On the other hand, Unitarians make no scruple in resorting to Orthodox meetings and participating in their solemnities as fellow-worshippers, when circumstances make it inconvenient for them to be a part of an assembly of their own professed sentiments and belief. This difference is a fact, which some will, perhaps, splenetically alledge as evidence, that the Unitarian is loose in his principles, or without sensibility of conscience, while it argues for the Orthodox an adherence to his system and his convictions, which nothing may overcome or weaken, though courtesy and good feeling may seem to be set at nought. What pleas Orthodoxy has to rely on for vindication from the imputation of illiberality and uncharitableness in this matter, I leave to be stated by its own votaries, though they are no secret any where. My object is to present a few reasons to show, that Unitarians may be, at least, as honestly and religiously conscientious in their attendance on Orthodox worship, as those, who differ from them, are, or can be, in their extreme caution never to be seen in a congregation where Trinitarianism is not professed. It is admitted, that there ought to be unity where associated individuals come together to engage in a common act of religious service, and that discord in the subject matter of the transaction will render it nugatory. In the first place, then, it is not a violence to reason, which common justice forbids, to suppose, that religious formulas, established and habitually used, in any particular place, are harmonious with the views and feelings, which have adopted them. This being allowed, the sincere and well-instructed Unitarian finds nothing to hinder his most cordially and devoutly mingling in religious ordinances with Christians of whatever denomination or peculiarity of tenets; for they are all upon one platform, and assume the same language, when standing in the presence of the one God, who is the Father of all, and whose word is the only acknowledged guide for the worshipper of every name and distinction. The Trinitarian, though elsewhere he may bluster, dispute, and wrangle, most vehemently, in defence of a dogma, which his theological speculations have made necessary and exalted to the highest pitch of importance, is, nevertheless, a Unitarian at the footstool and before the throne of heaven's supreme King. The one God, whom he approaches and adores, when he visits the house of prayer in company with brethren, whose sympathies are with him in all the great outlines of his faith, he finds also enthroned and enshrined in the sanctuary, where believers of other sects and persuasions meet to pay divine honors to the great object of their pious reverence and love.

Though it has, as a reproach, been so often thrown at Unitarians, that their creed sets up another God to be worshipped than the Being, who receives Trinitarian homage; yet they do not find this imputation persisted in and carried out in any mode of public worship, brought into use in any branch of the Church. It is no other than strictly Unitarian, go where you will for a specimen. Wherever heathen altars are overthrown, and temples of idolatry deserted, one God takes the place of the many, 'who, by nature, are no gods.' Show me a worshipping assembly where it is otherwise. But, says an objector, this one God may be, and is by Unitarians, divested of his essential glory, and is made to differ from the true God, the God of the Bible, as much as Jupiter differs from Jehovah. And it is even conceded by some, at the risk of implicating themselves, that, if there be no Trinity in the Godhead, they who worship in this belief are guilty of idolatry. The Unitarian does not join in this reasoning and sentence of condemnation for the very just and sufficient reason, among others, that dogmas do not always reach the heart, which is evident of this especially, because it does not (as all confess) come within the grasp of the understanding. When Trinitarians worship God, they do it in the same apprehension, and in the same light, of the understanding, as do Unitarians. Their minds, their thoughts, do not, because they cannot, stretch beyond unity. There is unity in every divine attribute, and every man's mind is under an absolute necessity of so conceiving of it. And as the attributes of God are the only ground, on which he claims worship and intelligence under it; the true object of religious reverence must be strictly one. If ever worship, in a Christian Church, is attempted to be divided among two or three, as it sometimes is, apparently to keep the Trinitarian hypothesis in countenance, the unity of divine attributes, on which all acceptable worship must centre, cannot be supposed to be violated. If the Son, for instance, be addressed instead of the Father, it is the Father's character, perfections, and works, and nothing else, which should enkindle the fervor, and dictate the language, of devotion upon the occasion; else the command is not obeyed, 'Thou shalt have no other gods before me.' And it is to the commendation and praise of most, who officiate in Orthodox Churches, that though speculatively they are Trinitarians, yet they prefer the Bible, as a model and directory in the practical part of their ministry, to what would be the course of procedure, if it were made conformable to their creed. Bible language suits the Unitarian ear, and not the less when it is heard in an Orthodox Church; and it is no small satisfaction to know, that creeds have not yet succeeded in suppressing the use of it. The Unitarian is glad, that he can, with so little offence to his sense and love of truth, attend the religious services of those, who affect to consider him a wanderer from truth and deeply charged with heresy, and unite with them, on their own ground, in offering praise to *one* Supreme, and not to *three*, finding practice oversetting theory, by serving God as *one person*, against the decisions of Councils, that have decreed three to hold the place of one. If human authority were permitted to take the lead in prescribing the services of the Church, the language of Scripture, now used with deference, and without scruple, would be laid aside, and the singular pronoun, uniformly applied to the divine Being in his own most holy word, would be changed into the plural; and this would move the horror even of an Orthodox congregation. Who, that ever read his Bible, or heard a prayer in presence of a Christian audience, would not be astounded to hear a voice utter from the sacred desk, instead of '*Thou* God seest me,' the plural word for person, *Ye* God &c., in correspondence with the Trinitarian doctrine, which is that 'there are *three persons* in one God' &c. And as a single exception does not occur, in the whole volume of Scripture, to the use of the personal pronoun in the singular number, when reference is had to the Deity; this should, no doubt, be held as tantamount to as many express and positive declarations, that God is not a Being in three persons, but in one only. And as all worshippers, in the Christian Church, practically proceed upon this supposition, who can say, than Unitarianism is not virtually acknowledged and approved by every assembly of Christians that convene for the public exercise of their religion? Why then should Unitarians absent themselves, unless to be better edified elsewhere? This position derives no little strength from the consideration, that the obvious deductions of natural theology go to the same point. The Trinitarian admits that his favorite doctrine owes nothing to natural religion; and he might proceed a step further, and grant that the one is incompatible with the other, that if there be any truth in any natural religion, there is none in the doctrine of the Trinity; for all that can be learned from nature, 'through all her works,' is in favor of the *personal unity*, as much as of the real existence, of God. But our Christian divines of every stamp, and the people to whom they minister, all admit the value of natural theology and practise upon it as a useful auxiliary to the teachings of revelation. Is not this a mighty consideration to induce Unitarians not to decline providential opportunites of taking part with the Orthodox in public worship upon the Lord's day, as well as upon other occasions?

And, as to the benefits of religious instruction, they may not hold out the highest and most flattering prospects which would be desired; but it is time for all men to learn, that if they attend any ministration whatever, they ought to go prepared to hear less or more of what may seem untrue; and to believe that the thought they bestow on attempts to separate the wheat from the chaff will not be without profit.

But to shun a professed preacher of righteousness, because he *may* advance untruths, instead of sound doctrine and the sincere milk of the word, and it will be wicked to be in the way of hearing an unscriptural proposition or remark, is to reason like a simpleton, and to act like a bigot. J. F.

Franklin Co., April 1841.

For the Register and Observer.

FUTURE PUNISHMENT.

Messrs Editors,—I have just read in your paper of April 24th, an article on 'Future Punishment.' That article has led me to the following inquiries which I would submit to you—hoping that you or your correspondent 'A.' will have the goodness to answer them.

Does the New Testament give us any knowledge of a future life? Is it our only—our certain—or our best guide in things pertaining to the condition of man after death? Is the doctrine of future punishment—or retribution taught in the New Testament? If it is not how did the very prevalent error originate? How shall we understand those passages of Scripture which, to many, seem to speak of a state of punishment or retribution? Is the future life anything more or different from this? Are the good separated from the bad in the spiritual world—or, are all mixed together there, as here? If so—where is hell and heaven, either in the vulgar or philosophic dialect? If they are separated—if your Neros and Herods are gathered into one company, and your Johns and Oberlins into another—wi'l they not find their situation somewhat changed by passing the gates of death? Where in the New Testament are we expressly taught, that the future is a state of Probation—similar to this? what passages of Scripture encourage us to believe such a doctrine? Do not the instructions of the New Testament generally discountenance such a belief? If the views of 'A.' are correct, what great need was there of the Gospel and of a Savior? Jesus came into the world to tell us that we should live again, but that our future life would be as exposed and perilous, to the good, as the present! that there is nothing beyond the grave peculiarly to excite our hope or fear—that we have nothing in prospect but an eternal series of temptations, trials, and changes! We may die saints, and at no distant period become devils! The goodly fellowship of the prophets, the glorious company of the apostles, the noble army of martyrs—about whom so much has been said and sung—where are they? and what are they now? Jezebel may now be a Madonna, and the beloved disciple, a Caligula? And the little cherub whose body we buried yesterday, and talked of its spirit as being with the Savior, may at no distant day be found among demons! Does the Gospel encourage such thoughts of the future condition of the pure and holy? If the views of your correspondent be correct, how shall we explain the conduct and teachings of Jesus and his apostles? May there not be reasons for future punishment, or retribution, and uses in it, though we do not perceive them now?

Following out the suggestions of your correspondent, how can we avoid the conclusion that God is (admitting a future state of probation) an impotent or malignant being? why all this natural and moral evil? The writer thinks if his 'views be correct the doctrine of the Atonement, as a vicarious substitution must fall to the ground'—very likely! And if that were all, I should not much regret it, yet I am not certain that it would be all. Christianity might fall to the ground too; for ought I can see. I desire to know if the doctrine of the Atonement, as it is exhibited in Scripture, is one of immoral tendency? But I must stop. I hope you will not deem me impertinent in asking them. I feel interested in the cause of Christianity and as I am secluded from the world, I read your paper with a great deal of earnestness, and when I find anything in it which to me seems contrary to the spirit and truth of the Gospel, it gives me a sensation of pain, and makes me wish that the influence of the hurtful sentiment might be checked.

A SUBSCRIBER.

WHO DENIES THAT CHRIST DIED FOR SINNERS?

Did one ever meet on this orb with a man, professing himself a Christian, who regarded the 'the death of Christ as *not* for sin *nor* for sinners?' If Christ died not for sinners, whom did he die for? For my own part, having read pretty generally the writings of English and American Unitarians, I am yet to hear of the man among them, who 'says he does not believe Jesus died for our sins, the just for the unjust, that he might bring us to God.' For, and on account of the sins of men, Jesus died, that he might put them away with their guilt and ruin, and purify unto himself a peculiar people zealous of good works. This is the universal faith of Unitarians. If any one *says it is not*, he knows more of our opinions than we do ourselves.

True, there are many theories with regard to the mode of atonement or reconciliation, which the Unitarians reject as unscriptural and irrational. They do not believe, with the old theologians, that Christ died, 1. To pay a debt to the Devil—nor 2. To appease the wrath of God—nor 3. To bear as a substitute, the full punishment due to the sinner—nor 4. To make it possible for God to forgive the penitent without violating the principles of justice—but 5. To manifest the love of God so as to touch the sinner's heart, and bring him to repentance and make him fit to be forgiven. The three first views are generally rejected by *all* theologians of the present day. The fourth is perfectly unscriptural, and cannot stand the test of inquiry. Christ according to us, and according to the Bible, died to reconcile men to God, not God to man,—to bring us to Him, not Him to us—to make it possible for us to repent and be forgiven, not to make it possible for God to forgive the penitent. God always could and always did forgive the penitent. 'When the wicked man turneth away from his wickedness, he shall save his soul alive.'

A WORD FOR A YOUNG MINISTER.

I do not ask for you enjoyment. I ask for you something better and greater, something which includes it, even a spirit to live and die for a cause, which is dearer than your own enjoyment. If I were called to give you one rule, which your situation demands above all others, it would be this. Live a life of faith and hope. Believe in God's great purposes towards the human race. Believe in the mighty power of truth and love. Believe in the omnipotence of Christianity. Believe that Christ lived and died to breathe into his Church and into society a diviner spirit than now exists. Believe in the capacities and greatness of human nature. Believe that the celestial virtue, revealed in the life and teaching of Jesus Christ, is not a bright vision for barren admiration, but is to become a reality in your own and others' souls. Carry to your work a truthful spirit. Do not waste your breath in wailing over the times. Strive to make them better. Do not be disheartened by evils. Feel through your whole soul, that evil is not the mightiest power in the universe, that it is permitted only to call forth the energy of love, wisdom, persuasion, and prayer for its removal. Settle it in your mind, that a minister can never speak an effectual word without faith. Be strong in the Lord and the power of his might.

BAXTER ON CREEDS.

The following very quaint and very good remarks are by the eminent Mr. Baxter, of blessed memory in the Christian Church. We accidentally fell in with them, a few days ago, in a volume of the Christian Disciple, now the Christian Examiner, of Boston. We cannot forbear quoting them, because every word is true, and they contain a severer rebuke against creed-makers and heresy-hunters, than we should dare to write in our modern language; yet, withal, we think that the worthy Divine is not a whit too harsh.—*W. Messenger.*

'By the occasion of heretics, quarrels and errors, the serpent steps in, and will needs be a spirit of zeal in the Church; and he will so overdo against heretics, that he persuades them that they must enlarge their creed and add this clause against one, and that against another, and all was put for the perfecting and preserving of the Christian faith. And so he brings it to be a matter of so much wit to be a Christian, (as Erasmus complains,) that ordinary heads were not able to reach it. He had got them, with a religious cruelty to their own and others' souls, to lay all their salvation and the peace of the Church, upon some unsearchable mystery about the Trinity, which God either never revealed, or never clearly revealed, or never laid so great a stress upon; yet he persuades them that there was Scripture proof enough for these; only the Scriptures spoke it but in premises, or in darker terms, and they must put together into their creeds the consequences, and put it into plainer expressions, which heretics might not so easily corrupt, pervert or evade. Was not this reverend zeal? And was not the devil seemingly now a Christian of the most judicious and forward sort?

But what got he at this one game? 1. He necessitated implicit faith even in fundamentals, when he had got points among fundamentals, beyond the public reach. 2. He necessitated some living judge for the dertermining of fundamentals, that is, what is it in sense that the people must take for fundamentals. 3. He got a standing verdict against the perfection and sufficiency of Scripture, (and consequently against Christ, his Spirit, his Apostles, and the Christian Faith,) that it will not so much as afford us a creed or system of fundamentals, or points absolutely necessary to salvation and brotherly communion, in fit or tolerable phrases; but we must mend the language at least. 4. He opened a gap for human additions, at which he might afterwards bring in more at his leisure. 5. He framed an engine for an infallible division, and to tear in pieces the Church, casting out all as heretics, who would not subscribe to his additions, and necessitating separation by all dissenters, to the world's end, till the devil's engine be overthrown. 6. And hereby he lays a ground upon the divisions of Christians, to bring men into doubt of all religion, as not knowing which is the right. 7. And he lays the ground of certain heart-burnings and mutual hatred, contentions, revilings, and enmity. Is not here enough got, at one cast? Doth there need any more to the establishing of Romish and hellish darkness? Did not this one act found the seat of Rome? Did not the devil get more in his cloke in one day, than he could get by his sword in three hundred years? Yea, and where modesty restrains men from putting all such inventions and explications in their creed, the devil persuaded men, that they being the judgments of godly divines (no doubt to be reverenced, valued, and heard,) it is almost as much as if they were in the creed, and therefore, whoever dissenteth, must be noted with a black coal, and you must disgrace him and avoid communion with him, as an heretic. Had it not been for this one plot, the Christian faith had been kept pure; religion had been one, the Church had been one, and the hearts of Christians had been more one than they are. Had not the devil turned orthodox, he had not made so many true Christian heretics as Epiphanius and Austin have enrolled in the black list. Had not the enemy of truth and of peace got into the chair, and made so pathetic an oration as to inflame the minds of the lovers of truth to be overzealous for it, and to do too much, we might have had truth and peace to this day. Yea still, if he see any man of peace and moderation stand up to reduce men to the ancient simplicity, he presently seems the most zealous for Christ, and tells the unexperienced leaders of the flocks, that it is in favor of some heresy that such a man speaks; he is plotting a carnal syncretism, and attempting the reconcilement of Christ and Belial; he is tainted with Popery, or Socinianism, or Arminianism, or Calvinism, or whatsoever may make him odious with those he speaks to. O, what the devil hath got by overdoing!'

Pity—that the Westminster Assembly Divines had not had this extract on their table, when they compiled their Catechism!

TRINITARIAN PROOF TEXT.

Matt. xxviii. 19. *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

This text is one of the very small number most frequently adduced, to prove the doctrine of the Trinity. Two or three sentences will show that it has nothing to do with the subject.

1. No equality is asserted, between the Father, Son, and Holy Spirit, in this text. Its whole force in proving the doctrine of the Trinity is derived from the unauthorized assumptions that this assertion of equality is made. The text says nothing of superiority, equality, or inferiority on the part of either.

2. No equality is implied from the fact, that the Father, Son, and Holy Spirit, are mentioned together;—any more than equality is implied, when God, and angels, and men, are spoken of together in the same verse.

3. No equality is implied in the fact, that the new convert was to be baptized into a belief of the Father, Son, and Holy Spirit. If *worship* does not imply equality in those worshipped, far less does *baptism*, a less sacred rite, imply it. We read in 1 Chron. xxix. 20: 'And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and *worshipped the Lord and the King*.' Yet David had no equality with Jehovah:—nor does the text on which we comment, any more show equality between God and Christ. It has nothing to do with the subject. We must look to other passages to ascertain the relation in which Christ stands to the Father. And this relation he explains in John xiv. 28: 'If ye loved me, ye would rejoice, because I said, I go unto the Father: *for my Father is greater than I.*' These are the words of our Redeemer. Is the Unitarian to be condemned for believing his Savior's words?

UNITARIANISM NOT A THING OF YESTERDAY.

Many well-meaning, but uninformed, persons suppose that Unitarianism is but a thing of yesterday, the product of modern speculation, and unknown to the earlier age of the Church. From this supposition they reasonably conclude that it must be an unfounded heresy;—for let error go back as far as it may, truth must be a day older, and what is really novel in Christianity can hardly be true.

Now, the fact is just the reverse of this supposition. Trinitarianism is the novel heresy engrafted on Christianity. The doctrine of the Trinity did not begin to be heard of till the third century, and was not elaborated into its full and perfect form, until more than a hundred years after that time. It was the slow birth of Oriental philosophy, and vain strifes about words, and successive councils during more than one hundred and fifty years. Unitarianism, taught by the founder of Christianity and his apostles and the faith of all the early Christian Fathers, did not disappear till it was swallowed up in the dark and swelling stream of corruption which ended in the Catholic Church. Orthodoxy was the middle stepping stone—'the half-way house'—from the Faith as first delivered to the Saints, to Papacy. Instead of being a new thing, Unitarianism is like those works of classical antiquity, written over during the middle ages in some Monk's cell, with histories of Saints and Martyrs, and lost to scholars, till discovered in later times by some more acute eye, the Monkish legend has been erased, and the original writing restored. The Unitarianism of the first centuries faded slowly into errors much resembling those of modern Orthodoxy;—but the departure from the true faith having once begun, errors rushed on, like night on a tropical sunset, till the Catholic and Greek Churches supplanted the Primitive Church, and the darkness of the middle ages shrouded Christendom.

For the Register and Observer.

COUGHING IN CHURCH.

Trifling as the subject of coughing may appear, it is not beneath the attention of the man of breeding. Frequent and loud coughing in Church is characteristic of ill manners. I suppose all Churches can bear a little lecturing on this subject; while therefore these remarks are penned with particular reference to one of our Churches in this city, they will not the less be applicable to any others that indulge in this bad practice. Few things are more offensive to the lover of order and quiet in the house of God, than this habit; and no doubt a little reflection might easily restrain it in any one. I am for one very often unable to hear the text given out, by reason of some dozen persons beginning to cough; and then when deeply interested in the discourse, not willing to lose a single thread, forth there will come a torrent of barks. Coughing at times I am aware is absolutely necessary; and I do not wish to appear unreasonable; but would advise that in these cases the handkerchief be raised to the mouth, which will deaden the sound and prevent its disturbing the congregation. But too many, I am sorry to say, do not check themselves at all, but on the contrary seem to cough more in Church, than any where else. It is no doubt done thoughtlessly and ought so much the more to be spoken against. Although I have written in the first person, yet I think that these remarks will meet with a hearty response from all well-bred persons; indeed I often hear complaints made relative to this annoyance. I wish to see persons reverent; and a perfectly quiet Church, wherein all are attentive to the Pastor, tends to produce the feelings of reverence, and more fully impresses us that we are in the House of God, in his immediate presence; and with these feelings, our minds will be in a much more suitable condition to receive into them the words of divine truth. Hoping that these remarks may come home to the 'business and bosoms' of those who are guilty, is the earnest prayer of a LAYMAN.

New York, April 24th, 1841.

AS A MAN SOWS, SO SHALL HE REAP.

The character here formed, and the dispositions here cherished are to go with us into the future world and abide with us there for weal or for woe. I see no reason to suppose from the tenor of scripture, or the analogies of reason, that the dissolution of the body will operate the slightest change on our intellectual or moral natures. The relations in which we shall be placed may be different from those which we at present sustain. Still, our happiness, or our misery, must be adapted to our natures; and as these are intellectual and moral, and will in that unseen world be *exclusively* so, the happiness or misery must be the result of our characters—of our characters previously formed. In other words, the effects and consequences of our conduct here will be experienced in hereafter. They will form the very tissue of our being. A spiritual essence holy and conformed to the will of God, cannot be otherwise than happy, A spiritual essence unholy and opposed to God's will, cannot be otherwise than unhappy. I see no reason to believe, that the retributions of the future world will take place on any other principles than those which regulate the retributions of the present one, in so far as they are here dispensed. If this be so, then as certainly as industry and sobriety in early life conduce to competence and respectability, so certainly will a virtuous and holy life lead to 'glory, honour and immortality.' And, on the other hand so surely as a vicious and profligate youth is preparing regret and dishonor for his advancing life, so surely are the sinful and impenitent in the present world, laying up for themselves 'tribulation and anguish,' in the future.

If these views are correct, they are entitled to serious regard, for they 'come home to the business and bosom' of every man that lives. If such be the conditions of our existence here, who can deem lightly of the responsibility, which this existence imposes? Who can regard any duty as unimportant, or any delinquency as slight? It is sometimes said that Unitarianism is a licentious system, because it represents religion as within our own power—as an easy attainment. Do the views I have presented justify this censure? May it not rather be said, that they tend to discourage the penitent, to drive to despair him who is conscious of a mis-spent life, and who would gladly redeem his past errors, by showing that their consequences cannot be obviated?—*that the sufferings of sin must be borne?* I do not admit, that these views are, in truth, liable to either of these objections. To the former, surely, they are not. The latter is certainly more plausible; but it is not only plausible. I do not say, that true penitence is ever *unavailing*. Doubtless it is not so. I only say, what reason and the eternal order of God's government say, that it cannot undo what has actually been done. That it cannot obliterate the records of conscience—that it cannot alter the nature of things, and render those actions right which the mind sees to have been wrong, those affections holy which it feels to have been licentious, and those dispositions kind and sincere which it knows to have been treacherous and malignant. I only say, that the past is beyond its power; and is it not so? It must never remain to us what we ourselves have made it, fixed and unchangeable. The time can never arrive, when the soul in its untiring progress from virtue to virtue, and from glory to glory, will be able to look back on a crime committed, or a guilty passion indulged, or an unholy purpose cherished, without a pang of remorse. The more highly its faculties are exalted, its moral sense and spiritual perceptions refined, the keener will become the sense of its delinquencies. The common opinion that when the soul is converted to God, its transgressions in all their natural consequences and effects, are, in strictness and propriety of speech, '*blotted out*,' seems to me to have no other foundation than some figurative expressions of scripture loosely interpreted and ill understood. In a most important and blessed sense, undoubtedly, the sins of the true penitent are forgiven; because penitence is the first step in that process of amendment, which leads to a thorough change and renovation of character; and *this* necessarily produces a corresponding change in the relations he sustains to God. In a word, so far as his character becomes holy, he becomes an object of divine approbation and complacency. But it is not true—it cannot be true—that sins are so forgiven as to be done away—effaced from the memory and conscience of him who is forgiven. While he retains his identity, this can not be. They constitute a part of his history and experience—a part of himself—a portion of his being. Go where he may, they are with him.

But 'this doctrine is a discouraging one.' And what then? The question is, is it true? If it be, no matter whether it be discouraging or not. That is not our concern. God will take care of his own truth. Let us, however, bear in mind, that it holds out as much encouragement to virtue, as it offers discouragement to vice. Be this as it may, if this be one of the conditions imposed on our existence, we cannot escape from it, nor is it wise to shut our eyes against the evidence of its existence, because we may deem it less indulgent than we could wish towards those who have sullied by sinful indulgence the purity of their immortal spirits. Perhaps it is desirable that vice and vicious men *should be discouraged*. It may be, that it was judicious kindness, and worthy the forecast of paternal love, to set up a warning, that the very first step from the high road of rectitude, *must be injurious, and might be fatal.*

AN INCIDENT AND AN ARGUMENT.

'What has happened to our minister,'—said the deacon to his friend, as they walked home from church,—'he has declared a new heresy today. He says the Son is not equal to the Father. Is not that dreadful?'—'Why, I don't know,' said the friend—'I can't say that I ever thought that he was *quite* equal.'

This is the incident as related.—It may, or it may not be strictly true in all its parts. I attach no particular importance to it as a matter of fact. I introduce it only as an illustration of a mode of thinking and speaking, not uncommon. We have all met with remarks in books or conversion sufficiently like it. There is a singular looseness in the thoughts of some Trinitarians, as they suppose themselves to be, in regard to the equality of the Father and Son. It is a subject on which we cannot bear to speak lightly. Yet it is a subject on which we wish men would speak with a little consistency and common sense, when they speak at all. But many appear to think that consistency and common sense have nothing to do with it. They hold what they call a Trinity, yet in their thoughts they evidently make a vast separation between the persons of this Trinity. They suppose Christ to be God, but have never supposed for a moment that he was *quite* equal to the Supreme God, the Father. They try to take a middle course. They make him not in all respects equal yet so nearly as to be the same. They forget that he must be either infinite or finite, and that between these, there is necessarily an infinite distance.

After all, does not the very question about equality, does not equality itself of any kind, suppose and require some distinction? Is it not a comparison? and how can there be a comparison, unless there are two perfectly distinct beings or objects to be compared?

This is *our* argument on the present question. And we think it one of the arguments not duly weighed by either party. It is that the whole mode of reasoning used by Trinitarians, goes upon the supposition, and admits the fact, that the Father and the Son are two Beings; one by comparison only, if at all, not by identity. And this is, in our view, yielding the argument, or rather turning it against themselves. Because it is making two Infinites, two Equals. There is no half way. There is no alternative. You must either allow that there is but one infinite Being—and then what propriety is there of speaking of another as equal with Him?—or you must say there are two wholly distinct, yet wholly equal; and if that does not make two Gods, words are useless, and figures folly. If you choose to take refuge in mystery, it is very well—every one is safe there. But if you pretend to reason upon it, if you attempt to define and explain and defend, most of all, if you expect men to understand and believe, you must decide either upon one and only one infinite Being, to whom as a matter of necessity no other can be equal, or you must allow two or more infinities, and run at once into polytheism.

We may say the same of the use made of particular passages of scripture. These are very few texts adduced in proof of the Trini-

ty, that do not themselves prove a proper entire distinction between the Father and the Son, making them in all respects two Beings. When it is said of Jesus, that 'he thought it not robbery to make himself equal with God'—taking the passage just as it is, does it not prove that the Being of whom it speaks could not have been God himself? Would it ever be said of God, that he thought it not robbery to make himself equal with himself? Put any construction upon the passage that it will admit, you cannot evade the conclusion that it represents Christ as completely separated and distinct from God, as any two beings are. And does not our Savior himself say this as plainly as it is possible for words to say it? Does he not compare the testimony of his Father and himself to the testimony of two men? 'It is written in your law, the testimony of two men is true; I am one that bear witness of myself, and the Father that sent me beareth witness of me.' He who can make sense of this declaration, on any but the Unitarian scheme, possesses powers that I do not possess. The strange but often convenient hypothesis of the double nature, would seem in this case rather to perplex and darken, than reconcile or aid in any way. For according to that, our Lord says 'the testimony of two men is true; my human nature is one that beareth witness of myself, and my divine nature that sent me beareth witness of me!'

Such unmeaning, if not irreverent construction, does the Trinitarian doctrine require us to put upon the conduct and teachings of Jesus. It is long since we have noticed any of these opinions in this journal. The whole subject seems by general consent to have been dropped and allowed to sleep, at least as regards public discussion. Perhaps I do wrong to revive it, even in this unimportant way. Many will say it is better for religion, that an inquiry which cannot be pursued without danger of irreverent freedom, daring if not profane speculation, should be let alone. And if it really be so, that we cannot pursue such an inquiry without these evils, most certainly we ought to abstain from it altogether. But to admit this, is saying little for our selfcommand, our christian charity, or our reverence for holy things. I am not willing to admit it. I believe, and am strengthened in the belief by facts in our own country, that the most difficult and sacred subjects may be discussed with fairness and decorum, respect for man and fear of God; and such disscussions are called for. We mistake, if we suppose our people generally are even tolerably acquainted with the merits of these questions. I am amazed at the crude opinions, loose thoughts, feeble impressions, and inconsistent views betrayed by all parties, in all places, where attention has not been forcibly called to the inquiry, and information systematically given. There are hundreds all about us, who do not even know that the text in 1 John v. 7, is not as sound and unquestioned as any in the Bible. And they never will know it, if we do not tell them, for it is the last information that their Trinitarian ministers will give them. The disingenuousness practised in relation to this, is truly dreadful. I could give instances, but I forbear.

Let me finish this article and the argument it was intended to present, with two questions respecting the equality of the Father and the Son. First, if Christ *did* not teach his inferiority to his Father, how *could* we have taught it? What language could we have used to declare his truth, that might not have been as easily turned from its purpose, as the language that he has used?—Secondly, if, as we are told, the Father and the Son are 'equal in power and glory'—would it not be as proper, and in fact the same thing, to say, 'the Son sent the Father,'—as 'the Father set the Son?' yet who would not pronounce it utter blasphemy?

CHRISTIAN REGISTER.

BOSTON, MAY 8, 1841.

THE NATIONAL FAST.

Friday next, the 14th inst, is the day recommended by Vice President Tyler, to be observed by the nation as a day of fasting and prayer, in humble and devout acknowledgment of the hand of God in the removal by death of the President of these United States. There is strong propriety in this general and united service. The 'general expectations of the people' are met by the recommendation of their Executive Magistrate. For ourselves individually, we should have been better pleased had there been a little more form and circumstance accompanying the announcement from Washington. Instead of a 'Recommendation,' we should have been gratified to have seen a Proclamation, appointing the day, and recommending and calling upon the people to observe it by such religious services as are usual in their places of worship. We should have been glad to have had the Marshal of each United States District authorized and instructed to see that the Proclamation was suitably printed for the purpose, and a copy sent to every clergyman in each District, to be read in the Churches. This, however, is a matter of no great moment. The end in view will probably be obtained as well by the 'Recommendation' through the newspapers, as by a Proclamation to be read to every religious Society in the land. We feel confident that the day will be observed with appropriate solemnity in every section of the country. In this Commonwealth we have just had our Annual State Fast, and the news of President Harrison's decease being received a few days previous, the event was noticed probably on that occasion in every pulpit within its borders. This circumstance, however, should not lead any clergyman or religious Society to neglect the appropriate observance of the National Fast now recommended. We are better prepared for a just and calm consideration of this solemn event, better prepared to gather up its instructive lessons, than we were when first stunned by the sudden and unexpected intelligence of it. It presents itself in various aspects to our minds, it suggests innumerable topics, it opens many trains of thought and reflection, so that, albeit a man has written or spoken upon the subject, he cannot be at a loss, if he have occasion, to write and speak again.

A generation has grown up since a National Fast has been appointed or observed throughout the length and breadth of the land. We look to see good impressions made, good influences result from the observance of the one now recommended.

ARTICLES OF UNITARIAN FAITH.

R——, N. Y. April 1st, 1841.

Messrs Editors,—In the neighborhood in which I live there is a very general dissatisfaction with the doctrines commonly called Orthodox, and an earnest desire at least, in many minds, for something more consistent with the plain teachings of the Bible and with the dictates of reason. For some years past, pamphlets by Unitarian writers have occasionally found their way amongst us, and I have found that in every instance of this kind not only have there been many eager readers, but frequent expressions of the wish that such productions might be had in abundance. I have recently obtained and circulated some hundreds of small Unitarian publications, which have afforded much gratification and, I trust, spiritual improvement, to not a few persons; among which is an English tract, containing a fuller account, within so brief a space, of the religions opinions of Unitarians, than any other I have met with. Perhaps you have seen it; but thinking it possible that you have not, and believing that such expositions of our doctrines very needful in many parts of the country, I venture to send a few extracts, which I should be pleased if you would, at some convenient opportunity, insert in the columns of the Christian Register; and, if it would not be taking too great a liberty, I would suggest to those who have the direction of the affairs of the American Unitarian Association that, in my opinion, the pamphlet from which I quote would do a great deal of good if issued as one of their publications.

Respectfully yours, ——

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We insert the extracts referred to above, with pleasure; only remarking that, while Unitarian Christians, have no authoritative creed except the Bible, they would generally, we believe, be found to agree in adopting the following, as among the articles of their faith:

RESPECTING THE SACRED SCRIPTURES.

We believe that the Bible contains a correct account of the successive and progressive revelations which Almighty God has been pleased, from time to time, to communicate to mankind. We regard its declarations as of the highest possible authority, in the decision of matters both of faith and morality. We make it, on such questions, our ultimate and decisive standard of appeal. We think ourselves bound to receive, and we do with gladness receive, whatsoever doctrines it contains and approves. We think ourselves bound to reject, and we do willingly and submissively reject, whatsoever tenets it is found to condemn. All the religious opinions that we embrace, we have embraced because the Bible appears to us to teach them. All the religious opinions that we reject we have rejected, because the Bible appears to us to refute them. Our faith is built on the only sure foundation of the sacred scripture.

We carry our reverence for the sacred volume to a great length. We not only think it a sufficient guide for ourselves, but for all our brethren besides. We not only deem it sufficient for all the purposes of individual Christians, but for those of all Christian communities, societies and churches. We have, therefore, unanimously constituted the Bible, *our sole creed*. All human tests, confession or standards, we unanimously and cordially disavow. We renounce their authority. We deprecate their use. '*The Bible, the whole Bible, and nothing but the Bible*,' is our motto.

RESPECTING GOD.

We believe then that the Supreme Being is self-existent and eternal;—underived from any other source, and independent of any other power than his own;—that he is perfect in wisdom, understanding all the imaginations of every heart, and seeing the end from the beginning of time;—that his power is unbounded, enabling him to do all things possible, throughout the infinite of space and of duration; unshared by any rival and subject to no control;—that he is possessed of purity and moral holiness without a stain, and incapable even of the idea of contamination:—that he is unlimited in benevolence,—creating that he might bless, and ever blessing the creatures that he has made; and especially bestowing upon the race of man both the bounties of time and the hopes of eternity.—We believe that his providence is regulated by rules of consummate equity and wisdom, which will hereafter be acknowledged by the whole intelligent universe.

We believe that the Great and Glorious being, the first cause, the original author, fountain and creator of all nature, is ONE,—absolutely ONE;—perfectly and entirely ONE. We believe that he is one being, one essence, one person, one entire, distinct and separate existence. We think that in all the revelations which he has given of himself and his ways, he has shown and declared himself to be One. We believe that he was revealed as one God, and one being only, to our first parents in Paradise. We believe that the Patriarchs were taught to regard him in the same light. We believe that to Moses, both before the giving of the law and in the law itself,—God who called him was uniformly revealed as One; and that the prophets, in succeeding generations, were inspired to recall, to declare, and to confirm and establish the same great truth. Last of all, we believe that it was acknowledged, confessed and taught in the clearest terms by our Lord Jesus Christ, and by his holy apostles and disciples: in whose writings we find frequent and express assurances that God is One;—and that the Father of our Lord Jesus Christ, is the only true God.

RESPECTING JESUS CHRIST.

Unitarians believe, own, and accept him as the Savior sent from God. They hail him as the well-beloved Son of the Father; who, for the salvation and happiness of men, voluntarily undertook the painful, difficult and too often thankless office of reconciling sinners to their God. They believe in his incarnation, birth, miracles, doctrines, prophecies, and promises; in his labors, trials, sufferings, death, resurrection, and ascension, as these are recorded in the writings of the New Testament. They believe that the spirit of God was poured upon him without measure; that he spoke and taught with divine authority and power; that the counsels of heaven respecting the improvement and happiness of the human race were communicated to him, and were by him explicitly revevealed to men. They believe that he taught nothing but pure and perfect truth in his instructions;—that he demonstrated the reality of his claim to be a divine teacher, by signs and wonders and mighty deeds, which no man could have done except God were with him;—and that it is the duty of all men to receive his instructions with attention, reverence and submission;—to embrace all the doctrines which he propounded;—to obey all the precepts which he delivered;—and to endeavor to imitate the character which he displayed. They look towards the Savior with profound admiration, on account of the matchless excellence, and that incomparable moral sublimity, which his conduct uniformly exhibited. They look towards him with reverence, on account of the high commission with which he was invested, and the unexampled powers with which he was entrusted. They look to him with gratitude on account of the unspeakably great blessings of which his mission has been productive. They look to him with affectionate attachment and love, on account of the appalling sufferings which he unshrinkingly endured, for the redemption of the world unto himself, and unto God, from the slavery of vice; that he might purify unto himself a peculiar people, zealous of good works. Lastly, they look to him with confidence and veneration, as their Mediator in Heaven, who is seated at the right hand of the Majesty on high, where he ever liveth to make intercession for his people; and as the appointed judge who shall hereafter, in the name and with the authority of his heavenly Father, pronounce sentence upon the good and upon the bad, and before whose tribunal they and all men shall hereafter appear.

RESPECTING THE SALVATION THAT IS IN JESUS.

They believe that the end and object of Christ's mission, was the salvation of sinners. They believe that he came on earth to effect a moral deliverance; to free men from the bondage of vice and crime; and bring them into a state of subjection and conformity to the law of God, which is the law of liberty. They believe that he was called JESUS, or *Savior*, because he should 'save his people *from* their sins,' not *in* their sins; and that his design was 'to redeem mankind from all iniquity, and to purify unto himself a peculiar people, zealous of good works.' They believe that the means, which for this purpose he employed, were most admirably accommodated to the end in view; addressing themselves powerfully and persuasively to the heart as well as to the understanding: and that they are calculated to engage the affections as well as the convictions of the believer on the side of virtue and pure undefiled religion. Unitarian Christians have uniformly, in the consideration of this subject, given a preponderating weight to the death which their Lord and master voluntarily endured, on behalf of the human race, and for the good of mankind. Viewed in connection with his miraculous resurrection and ascension, it affords the clearest proof which was ever given that his mission was indeed divine, and his authority derived from on high. Contemplated as an example, it demonstrates the possession of a soul so far removed from all the influences and passions of the world,—so superior to its hopes, its fears, its trials and its pains,—that if the same spirit could be infused into the breasts of professing Christians, vice would stand abashed; sin, and sensuality, and profaneness and indifference, would be confounded and destroyed; the law of God would become the universal rule of life; and a regard to his holy and righteous will, would be the paramount motive; so that truth, holiness, virtue and piety would prevail throughout the length and breadth of Christendom. And when the death of our Lord is viewed as conveying an appeal to our sympathies and grateful affections; when we see the hands that had dispensed so many acts of mercy, and the feet that had borne him about on his mission of compassion throughout the land of Judea, pierced with nails and fastened to a bloody tree;—when we behold the head that ever teemed with plans for the improvement and happiness of our race, crowned with a chaplet of thorns,—and the bosom that heaved with condescending compassion to mankind, thrust through with a spear,—we feel our hearts engaged to the cause of our Savior and the honor of his name, by ties of love more durable than chains of adamant. We believe that the mission, labors, trials and sufferings of Christ originated in the free, unpurchased, and unpurchasable mercy of Almighty God; who, in compassion for the race of Adam, was mercifully pleased to devise and employ these means for their recovery and salvation. We believe that it required no external act, agent or inducement to render him placable, or dispose him to extend forgiveness to his penitent children. So far from regarding any part of the conduct or character of our Lord Jesus Christ, as having produced any change in the divine mind, or as having either inclined or enabled the Almighty to accept into favor persons whom he would otherwise have been disposed or obliged to condemn, we consider the whole scheme of Christianity as the fruit and pledge of his own inherent goodness and benevolence.

RESPECTING FUTURE RETRIBUTION.

Unitarians, in common with other Christians, look forward to a state of retribution, after death. They believe that in this future state, the good will be rewarded and the vicious subjected to punishment. They are therefore urgent in persuading their fellow-mortals, to repent and turn to God, and flee from the wrath to come. While they believe that without holiness no man shall see God, they are not less firmly convinced that he who cometh to God shall in no wise be cast out. The great object with Unitarians is to engage themselves and others to the performance of the Christian duty of living soberly, righteously and piously. It is a mistake of our principles to suppose, and a misrepresentation of them to assert, that we confine the obligations of Christianity, or limit our own endeavors, to the discharge of the duties which men owe each other. The obligations of personal purity and temperance, the necessity of humility, vigilance and love to God, piety and prayer, are by us frequently and strenuously urged. We believe that without the cultivation of these virtues, we shall not be fitted for the happiness of the world to come, nor admitted to partake it. But we do not expect to merit heaven by our best obedience. The idea of the merit of human beings, as giving them a claim of right to acceptance on the part of their heavenly Father, is one which never entered into our minds. We look entirely to his mercy and compassion for salvation. We know that we cannot be profitable to him; but we are assured that with the sacrifices of those who serve him in sincerity, he is well pleased. Nor do we rest on this outward act alone. We know that God searcheth the heart, and demands its affections as its due. We regard the outward act as important because it indicates the state of the heart; but yet so important that it is declared in scripture that God will reward every one according to his *deeds*; and that they that have *done* good shall come forth to the resurrection of life; but they that have *done* evil to the resurrection of condemnation.

'SCENES IN A VESTRY.'

Augusta (Me.,) April 30th, 1841.

Messrs Editors,—I perceive in the Christian Register of April 24th an anonymous letter, purporting to be from a member of Mr Tappan's Church in this town, which, after denouncing other sources of information, contains a 'statement' concerning a portion of the subject matter of the 'Scenes in a Vestry.' If you will publish this with my name attached to it, you will oblige me.

One would suppose from his 'statement' that Mr T.'s Church were nearly unanimously opposed to the social dance of children and young people. That this is the case with a considerable majority there is no doubt, but a large number are of a different opinion. Many parents have always allowed it, and now do, and say that they shall continue to do so. Several, even of that 25 (but half the male members, by the way,) who are paraded as having voted for the Report against dancing, did so because they were *deceived* as to the extent of the application of the term 'generally practised.' This was probably known to your correspondent.

He further represents, as near as I can judge, a part of the cause of the difficulty to have been, that the lady of Judge W., knowing that certain people were opposed to their children's dancing, invited those children to come to her house and disobey their parents—an assertion which presupposes so much malignity and wickedness on the part of that lady, that no one who knows her, including your anonymous correspondent, can possibly believe it. No such invitation was given. No parent, or any body else, ever hinted such a thing to Mrs W., and no such complaint was ever made to the Church. The Complainant was not a parent, but a bachelor. It is a sheer fabrication, resorted to to justify what has no justification in truth. Just observe how your correspondent states this invitation to have been given. He says that Mrs W. said 'to *one* of the members of a society of young ladies, several of whom were children of those Church members who had voted for the report, "you may meet at our house next time, and here you may dance as much as you please;" and that 'some of the circle *accordingly* met there,' &c. Your anonymous correspondent omits to add that this remark (the first portion of it is not stated quite right, and the latter portion was playfully said, but no matter,) was addressed to a young lady whose parents are not members of Mr Tappan's Church or parish, but worship with the Unitarians, and do not object to their children's enjoying the social dance on so innocent an occasion. How far are 'Orthodox' restrictions to extend? The 'Winter Circle' was a large one, and a large portion of its members had always danced at their meetings, while the children of parents opposed to this amusement, amused themselves in other ways; and for these Mrs W. had, on that very occasion, provided unobjectionable diversions; and none danced who were forbidden to do so by their parents. To call the above specified remark an invitation to this last class to go to Mrs W.'s, and disobey their parents, shows something far worse than an uncharitable disposition. But what is very remarkable in this case, your correspondent overlooked the fact, that *the complaint itself* (for a copy of it see 'Scenes' page 40) *shows conclusively that the remark alluded to, was not considered an invitation*. Invention when applied to mechanics, is useful, but when applied to past events, great caution is necessary to ensure any profit to the inventor.

The reader of the 'Scenes' will judge how far the Church acted 'in the manner pointed out by our Savior.'

Your correspondent says that 'a correct understanding of the case' cannot be obtained from the 'book.' I have no desire to waste words upon an anonymous writer on this point. I will, however, enumerate the *authenticated documents* which that 'book' contains. They are, 1st, The report of the Church against dancing. 2d, The Vindication of the minority. 3d, The Complaints filed by Deacon Tappan. 4th, The Resolve, suspending the parties complained of, from Communion. 5th, Mrs W.'s, answer to the complaint. 6th, The Pastor's carefully prepared reply to Judge W.'s, argument. 7th, The instrument, announcing the withdrawal of Judge and Mrs W., from the Church, and the reasons for so doing. 8th, The Report of the Committee, of which the Pastor was Chairman, appointed to inquire into that withdrawal. 9th, Judge W.'s proposition to submit the whole case to President Wayland. 10th, Mrs W.'s supplementary statement to the Church. 11th, The preamble and resolutions finally passed in the case. 12th, An extract from the Christian Mirror, and Judge W.'s correspondence with the Pastor in consequence. 13th, Two notes written by Dea. Tappan, one to Mrs Fuller and one to D. C. Weston. 14th, The Report of the Committee appointed in the case of D. C. W. 15th, His defence. 16th, The preamble and resolution which closed his connection with the Church.

The following is an extract from the preamble, ('Scenes' page 187) preceding the final resolution, adopted in the case of Mrs W.

'*Whereas*, 1st. A controversy is now pending before the Church, in the matter of Mrs Paulina B. Weston, AS WILL MORE FULLY APPEAR BY THE FILES AND RECORDS OF THE CHURCH.' Now all 'the files and records of the Church,' to which this preamble refers for a full understanding of the subject, are before the public. Probably this escaped the notice of your correspondent, when he asserted that 'a correct understanding of the case' could not be derived from the book which contained them.

As to the details of the 'Scenes in a Vestry,' apart from these 'files and records,' they are not so necessary to 'a correct understanding of the case,' as to the exposure of the twisting and turning, prevarication and perversion, pious fraud and jesuitism, and all the revengeful and domineering passions of those, who, moved by a real or feigned zeal, and sometimes under pretence of 'weak consciences' (which are, strangely enough, made *by their possessors* the pretext of every species of tyranny) run the unholy career of persecution for opinion's sake.

Respectfully yours, D. C. WESTON.

RECENT PUBLICATIONS.

A Discourse on the occasion of the death of William Henry Harrison, ninth President of the United States. Delivered at Roxbury, April 16th, 1841. By George Putnam, Minister of the First Church in Roxbury. Boston: William Crosby & Co., 118 Washington st. 1841.

Among the many Discourses and Eulogies occasioned by the death of President Harrison, this is one of the best we have seen. Its style is beautiful, the words fitly chosen and harmoniously combined. The discourse is full of sound thought and right feeling. The following extract presents some sentiments we have not found in any other.

'It is supposed to be the tendency of Republican Institutions to divest the relation between a people and their high rulers of all sentiment, to strip it of all sacredness except such as the force of human law may give it, and make it a mere business relation, a matter of political interest and worldly calculation. No doubt there is some truth in this idea. The people possessing the supreme power themselves in theory, themselves mixed up with and familiarly handling all the machinery by which power is conferred and taken away—a machinery which is often, and in many parts of it, low, vulgar, polluted and polluting,—it could hardly be expected that there should be much of high and disinterested sentiment entertained towards the ruler, who, as a ruler, is the result of such a process—a process in which there is and must be, more of policy and of passion than of heart and sentiment. No American citizen will deny that we gain in other respects a thousand times more than we lose in this way. And yet a loss of this sort may be real. Men pay their reverence to that which is above them, and which depends on and proceeds from, a higher power than their own. We are not likely to have, in any high degree, feelings of veneration or elevated attachment towards an object of which we are ourselves the sole authors—the instrument which our own hands do make and unmake. The lowness of the process strips the result of something of its impressive sanctity. Probably we can have but an imperfect conception of the nature of that feeling towards high and trusted rulers, which has generally prevailed in other countries.

And yet there seems now to be more of it, or something approaching nearer to it, than one would have supposed could be awakened here.

There is after all a something more, an indefinable something more, than a formal tie and a legal relation between a faithful ruler and the people over whom he presides;—a something that is not expressed in the Constitution, but is written in the heart. We exclude the theory, but we cannot, if we would, quite suppress the fact, the soul's instinctive perception and feeling, that in some sense a divinity doth encircle a great and responsible station. We cannot, if we would, quite exclude the idea that there is a Providence of God that mixes with the providence of man, in shaping the destinies of a nation.

There still remains, and as long as patriotism survives, and law and order prevail, there will remain some meaning for the heart at least, in the Apostle's declaration, that 'the powers that be are ordained of God.'

Take a person who has had, on the one hand, a calm and reasonable partiality and confidence towards the late chief magistrate, and on the other hand has had no expectation of obtaining personal advantage, political or pecuniary, through his agency, nor has been wedded to him by a feeling of mere partizan triumph, but has been free to regard him disinterestedly and dispassionately, simply as the competent and well-intentioned magistrate, the impersonation of law and order, the appointed guardian of the rights and interests of all,—I suppose that such a person, and tens of thousands of such persons, have had a feeling towards him somewhat akin to that ancient sentiment of *loyalty*, which in some centuries has been one of the most powerful sentiments in the breasts of mankind, and is not yet extinct in the old world,—nor even here, though greatly and most hppily changed as to its direction and influence. This unexpected blow has shown it to exist to a degree of which we were not aware before.

I know I have for one, and let me speak it, for I am sure it is but giving utterance to the thoughts of my fellow citizens,—I say I have for one a feeling of personal bereavement, and a personal sorrow; a sense of a relation to him and a nearness to him of which I was not conscious before—the feeling as of a real tie broken, a near friend taken away, and a sort of protecting arm and guardian spirit, on which I had unconsciously leaned, withdrawn. The sentiment may not bear analysis, and yet I do feel, for the first time, as if that ruler, though he knew not of my individual existence, by virtue of his office were in some sort a father unto me and my children, and watched for me, and labored for me, and perhaps died for me and my country. I believe that great multitudes throughout the land, quite independently of party considerations or political measures, do share this sentiment, all undefined, it may be, and mixed up with other feelings, and they themselves unconscious of its nature, yet a real feeling, with its living root in the deep heart. Some may call it affected and foolish, but it is not that,—it is a worthy and a wholesome feeling; and though it be sad to oppressiveness, for one I would not smother it nor root it out if I could. I respect myself and my countrymen the more for its existence. I am willing for my own heart's sake to be a mourner. And for patriotism's sake I rejoice in the assurance that a real sorrow can and does pervade the nation, because death has removed its constituted head. We need not be jealous of the feeling. It will not endanger our liberties, and it may improve our hearts.'

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Jesus Christ our Teacher and Lord by Divine, not self-appointment. A Sermon, preached at Little Carter-Lane Chapel, &c. By Joseph Hutton, L. L. D. London. 1841.

The object of this Sermon is to point out the absurdity of the supposition that one can use the Gospel records as history, and yet deny that Jesus Christ was supernaturally endowed to work miracles, to prophecy, and to teach with an authority demanding implicit regard and obedience from his professed followers. 'We know *nothing*,' the preacher says, 'of him whom we call our Savior, if we do not know that he claimed authority to prophecy, and to work miracles, and to 'tell men the truth which he heard from God,' (John viii. 40)—heard, not as all wise men hear, but as seers and prophets do, who profess to derive their knowledge, not from second causes, but immediately from the Great First Cause. The mission to which Jesus Christ laid claim, was not like Howard's mission, or Clarkson's mission, or any other good man's or woman's mission, but a Divine mission strictly and properly so called. The Sermon concludes thus:

'I rejoice to think, and to say, that the sole supposition is that which I, and I trust my hearers, generally, adopt; namely, that Jesus Christ's pretensions to a Divine commission were as well-founded as they were sincere. This is, in my mind, the only view which completely harmonizes his wisdom with his goodness; which reconciles the high tone of authority that he assumed with the essential lowliness and meekness of his nature; which explains how he could at once call himself the Son of God, our Teacher, and Lord, and yet at the same time consistently exhort us to 'call no man master on earth,' to take cheerfully and by preference 'the lowest place,' and to esteem, 'each his brother better than himself.' 'Ye call me Teacher and Lord,' says he, in our text, 'and ye say well, for so I am; if I then, your Lord and Teacher, have washed your feet, ye also ought to wash one another's feet; for I have given you an example that ye should do as I have done to you: Verily, verily, I say unto you, The servant is not greater than his lord, neither he that is sent greater than he that sent him: If ye know these things, happy are ye if ye do them.'

Suppose this advice to proceed from one entrusted with no Divine authority, in no respect raised, save by his own private estimate of his superior knowledge over those whom he addressed, and the advice itself seems ludicrously inconsistent with the tone in which it is given; we appear to be listening to a lecture upon humility from Pride. 'Ye call me Teacher and Lord, and ye say well, for so I am.' Grant, on the contrary, the heaven-conferred dignity of the speaker; admit with the apostle, that 'God had given all things into his hand—that he came from God and went to God,' and all becomes natural and beautiful—the authority of Christ adds a grace to his humility; we confess the Lord and Master, and see nevertheless that he was meek and lowly of heart, and that we must learn of him if we would find rest unto our souls. Happy let us feel in the thought, my brethren, that we can call Jesus 'Teacher and Lord,' and yet refuse at the same time, consistently with his own instructions, to dignify any assuming, self-raised fellow-mortal with such titles. May God give us wisdom to distinguish between those who are sent by Him and those who speak of themselves, and grace to 'render honor to whom honor is due!'—

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Anti-supernaturalism Considered. A Sermon, preached at Stamford-Street Chapel, on Sunday, January 17, 1841, in reference to a lecture preached at Brixton, by the Rev. Thomas Wood. By William Hincks. London: 1341.

The author says:

'The Anti-supernaturalist may regard Christ as a reformer in religion and morals; he may approve and admire his doctrines as recommending themselves by their excellence to his own judgment and reason; he may (whether very consistently or not, I must not now stop to question) honor his character and wish to be accounted his follower in the same sense in which an ancient philosopher took upon himself the name of Pythagoras or Plato, or a Christian expresses the general character of his opinions on certain disputed points by calling himself an Arian or a Calvinist; but as a Divine revelation, authoritatively instructing men concerning their duty and their hopes; speaking to them as immediately from God, and affording proof that it is entitled so to address them; giving them evidence respecting their future destination beyond what nature can furnish,—the Anti-supernaturalist gives up Christianity. If our Lord Jesus Christ claimed to be heard as one immediately aided and authorized by God (and if he did not, what do we know of his history?) then the Anti-supernaturalist rejects his claim.'

In respect to this view (to which a few minds in England seem, unhappily, to be somewhat inclined,) the preacher,—after quoting the words with which Nicodemus introduces himself to Christ, (John iii. 2,)—'Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him,' proceeds to offer remarks suited to illustrate the value and the reasonableness of revelation, properly so called, and of miracles, as the proper and only sufficient proof. We subjoin a brief passage or two.

'Now, Jesus Christ affirmed that, *as a proof of his Divine commission*, God enabled him to command certain results contrary to the ordinary course of nature, and not to be obtained by mere human powers, which nevertheless, were immediately produced. The extraordinary effect was connected with the individual by following his word; it proved the authority he claimed because it was appealed to for that specific purpose; and the idea of God sanctioning falsehood by an extraordinary display of his power, is altogether inadmissible. Such is miracle! the proper proof of Divine communication; for what other can be conceived of? What is internal is confined to the individual mind, and we cannot judge of its force—to us it is nothing; and nothing external can reach the case, excepting what we call miracle. As a proof of revelation, miracle does not mean a mere wonder, a mere deviation from the known laws of nature; it must be previously appealed

to as showing the authority of an individual, or this purpose be otherwise clearly manifested, and must be indisputably connected with him by his commanding it, or by some other equally clear reference. In that case, the miracle being true, is an irresistible proof of the authority claimed by him who works it.'

'There is no conceivable evidence of supernatural communication to the mind, which ought to satisfy any one, excepting an external sign indisputably connected with the individual making the pretension, offered to the senses of others as well as himself, under circumstances favorable for examination, and of such a kind as not to admit of rational explanation without the supposition of immediate divine interference. Such is a miracle; and it is the only admissible proof of a Divine communication. The goodness and wisdom of what is taught is no such proof, because we cannot precisely tell what in any given circumstances unaided reason may do; we cannot, therefore, draw a line between what is human and divine; besides, if we were in a condition, particularly to need reformation, we should be incapable of estimating the *goodness*, though we could very well feel the *authority* of what was delivered to us. The evidence of miracles is then the evidence of revelation. To those present it was a subject for sensation; to others, in distant places and distant times, it is a subject for testimony.'

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The Common Lot. A Sermon on the Death and Character of William Henry Harrison, late President of the U. S. Preached at Jamaica Plain, Sunday April 18th, 1841. By George Whitney, Junior Minister of the Congregational Church. Butts, Printer, School Street, Boston: 1841.

Here is another good discourse, which we are glad to see published. Mr Whitney thus describes General Harrison's character. We extract a part only of his delineation.

'This man whom the people had set over them, remarkable as he was, in the general view of his character for an even and well balanced one, had nevertheless, two or three leading points among the higher qualities, which we may cursorily notice. As striking as any, perhaps, was his sense of justice. I should be slow to ascribe to him, as a characteristic trait, either warmth of character, or ardor of temperament. But the sight of a wrong practised either upon others or himself, and much more any inducement to perpetrate such an act, or the suspicion of having committed it, would be likely sometimes to be mistaken for both. He was not the one to stand calm and unmoved in such emergencies. That, which had so firm a seat within, would show itself in the kindling eye and the warm glow of indignation. On ordinary occasions its natural expression would be seen in the absence of hasty decisions, and a calm and patient manner. It would then beget reliance. We have good assurance that this was so. I understand it to have been the first impression with which, upon a personal interview, a stranger was sure to be inspired. You would feel yourself in the presence of one from whom no wrong would be feared or suspected. This influence can never be assumed. It must be in the man. It can never be put on. We could no more have been made to feel the same security in the presence of Nero or Napoleon, by any purpose of theirs, than by any efforts of our own we could have transformed them into angels of light. I repeat it, it must be in the man. It in enough to know that this influence was shed around him, to be assured that the element existed in him of whom we are speaking. It created confidence. It bound others to him. It made him the unsullied man he was. It set him above *reproach*. It raised his interity beyond *suspicion*. All fair men among his opponents have acknowledged that he was an honest *man*. With him a trust would be safe as far as he could know how to fulfil it. He could look with no complacency upon any wrong. The highest would not escape censure were it deserved, and the meanest would lose no right it was his to claim. I err greatly if this was not a strong feature in the character of him whom we lament;—and a fitting trait it was for one whom the people had led up so high.

Close by this, and well associated with it, was a hearty good will for his fellow-men. He stood within the circle of human sympathies. His benevolence was active and influential. What is recorded of his public acts and his spoken words, with all that has escaped of the gentleness and kindness of his private life, leave us no room to doubt this. Moreover, it seems to have been a part of himself. It was the spontaneous acting out of his nature—whether in power or out of it, commanding others or serving them, the persuasion that he was one of his race. He never parted with the feeling that he was a man. With many this is only a conviction or a recollection. With him, if I interpret him right, it was different. He was benevolent almost from necessity: it was his pleasure and natural life. He could not be otherwise but by doing violence to himself. Nothing humble or erring could exclude one from a share in his benevolent regards. It tinged his whole character, and, I may add, gave beauty to the whole. It took off the coldness and severity which, without this, sometimes encircle the man of incorruptible integrity, like a freezing atmosphere, and chill us as we would draw nigh. It gave that suavity and tenderness to his character, oh! how much missed in the home that is now desolate, the suavity and tenderness which we are told was such a charm. It blunted the edge of a command and turned it into a persuasion. It spoke welcome and fellowship in the beaming eye, and the light of the face in anticipation of the tongue. And it was an affecting testimony to the trait which had been manifested before them, but a few days before, that, on the morning before his death, they gathered up in the market-place, with swimming eyes and eager inquiries, sorrowing lest they should see his face no more.

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Reasons offered by Samuel Eddy, L. L. D., Late Chief Justice of the Supreme Court of R. Island, for his opinions, to the First Baptist Church in Providence, from which he was compelled to withdraw for Heterodoxy. Sixth Edition. Boston. James Munroe & Co. 1841. Price 4 cents.

This is number 164 of the Tracts of the American Unitarian Association. It is excellently well suited to disabuse men's minds of the error that the dogma of the Trinity is taught in the Holy Scriptures. We are glad the A. U. A. have published a large edition of it.

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First book for Sunday Schools. Printed for the use of the South Parish Sunday School, Portsmouth, N. H., 4th edition. Portsmouth: John W. Foster. 1840.

The design of this little book (36 pages) is 'to point out the first course of lessons usually adopted in the School for which it was prepared.' It is a Manual that Sunday School Teachers, generally, may use with advantage. Besides other good things, it contains the excellent Catechism, published many years ago, by Rev. W. E. Channing and Rev. S. C. Thatcher.

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Portsmouth Sunday School Hymn Book, compiled for the use of the South Parish Sunday School, by their Pastor, A. P. Peabody. Portsmouth: John W. Foster. 1840.

We are much pleased with this book, and we commend it as among the best of its kind for Sunday Schools. It contains 210 hymns; also 'Scripture Selections' arranged under the following heads: Public Worship; Providence of God; Gratitude and Trust; Omniscience; Early Piety; The Works of God; True Wisdom; Redemption; The Kingdom of Christ; Heaven; Charity and Brotherly Love.

For the Register and Observer.

SONNET.

Like Oriental barques with painted sail,
The gorgeous clouds float in the distant sky;
And as the golden mass glides calmly by
With colors ever-varying, as the gale
Turns them, now glowing, now more mildly pale—
I ask where lies their home, and if their dye
Is emblem of their place of destiny?
And if, when from our sight they slowly fail,
They alter to those purer tints which glow
On the Dove's breast, through the sweet influence
Of near approach to Heaven! Stoop to me,
And bear me with you on your journey hence,
That by like influence I may alter so,
And like you brighter, fairer, purer be!

A. R. L.

DR PALFREY'S LECTURES.

The lectures of the Lowell Institute closed for the season on Friday, April 3d. The last course was on 'Christian Evidences,' a series of eight lectures by Rev Dr Palfrey, a continuation of the lectures on the same subject, by the same gentleman last year, and yet to be completed. That portion of Dr Palfrey's subject and plan, embraced in the lectures just delivered, was the consideration of the Jewish objections and argument against Christianity, of the pagan objections and argument, and of a priori modern infidel objections. As was to have been expected from their author, these lectures have been marked by a most thorough, accurate, and comprehensive knowledge of the subjects to be treated of, great justice and fairness in stating the arguments of the opponents of Christianity, and a nice analysis, acute discrimination and close and clear reasoning in meeting and overthrowing them. We are confident that, in common with ourselves, all who attended them felt that the hour had been most profitably spent, and that they had received rich instruction and enlightenment upon topics of deep interest and importance.

For the Register and Observer.

TO THE FRIENDS OF THE TRUE SUNDAY SCHOOL.

A Sunday School has lately been established by some of our friends in the Western country upon the original plan of Robert Raikes; namely, in order to collect the children whose religious education is neglected and bring them under christian influence. Those who take an interest in such movements in behalf of those who are spiritually naked, hungry, blind and lame; and who wish that the blind may see, the lame may walk, the deaf hear, the dead be raised up, and the poor have the gospel preached to them, will be interested in the following account, and may materially aid this effort of a few individuals, at small trouble or expense.

The following are extracts from letters lately received from Louisville, Ky.

March 29th, 1841.—'A few weeks ago, it was proposed at one our teachers' meetings that we should try to raise another Sunday School in the lower part of the city. We appointed a committee to visit the families in that neighborhood, and endeavor if possible to interest the parents and children in the subject. Sunday before last, four of our teachers went down to the city school-room, (the place appointed) and waited some time for the children to come. Our success that day would have discouraged many from further effort, for not a child came. But we sallied out and went in three different directions, and saw, and conversed with about thirty or forty children, or with their parents. I was astonished to see the eagerness manifested by the children. They all expressed a desire to come, and appeared delighted, and in every instance, with one exeeption, we met with sympathy and kindness and acquiescence from the parents. My experience that day is full of interest. Our success has awakened in us all a firm determination to go on. Yesterday we opened our school. It had been raining the day previous and the ground was muddy, but notwithstanding we had twenty-six scholars, and we succeeded in making all feel happy and interested. I was delighted, and so were they. They all cheerfully promised to come the next Sabbath afternoon, and some were to bring others. I taught that day, but I learned much more than I taught. Now I hope that this may be the beginning of a movement here which shall before long involve and interest all the Unitarians in the city. I think that here among the poor and ignorant children we may exert an influence, which no Sunday school has before exerted in this place. I think we can do it the more, because I trust that we enter into it with the right spirit. We do not ask any one's praise. We do not ask any one to notice us. We expect no return. But we have the highest satisfaction of believing that whatever we do, and whatever influence we may exert, its effects will be more perceptible, and its consequences more lasting. Will you send us by the first opportunity, such tracts and pamphlets as will be of aid either to the teachers or children?'

Since receiving the above, I have also received a second letter from the individual, giving a farther account of the success of this new enterprize. I subjoin some extracts.

Louisville, April 19th, 1841.

My Dear Friend and Brother,—Some few weeks since I wrote you a very long letter, in which you will recollect I spoke of a new Sabbath school we had been raising in the lower part of our city. I gave you a history of its origin, its rise and progress up to that time, and I told you I felt a deep and warm interest in the school and prayed that it might succeed. Since that time our school has steadily increased in numbers and spirit. It has now fifty three scholars, and seventeen or eighteen teachers. We have started it on three new principles: First, we have endeavored to seek out the poorest and most ignorant children in the neighborhood, for we think, that whatever influence we are capable of exerting will be more perceptible on such children than upon those of more intelligent parents. We think also that the teachers in general will receive greater respect from children who are thus situated than from such as we have in our upper school; because the poorer and more ignorant they are, the greater the disparity between themselves and their teachers in point of knowledge and improvement. The second principle upon which we have started this school is, a more close and familiar relation between teacher and scholar. We think it is better they should realize the fact, that there is some one at least in the cold world who sympathises with them and feels an interest in their spiritual welfare. Under this view we purpose visiting the children in their homes and interesting also their parents and friends. In carrying out this principle also we purpose changing the style of our general lesson, or remarks at the close of the Sunday exercises. We mean as much as we are able to keep up their attention by asking questions and proposing such plain and familiar cases that every child can see their application, and better remember it. A set speech to children never has a very good effect; not one man in fifty can interest the attention of fifty or eighty children in a set speech. Our third new principle is to make the children partake in all the exercises of the school. We have taught them to read over the Hymns with the teacher before singing, we lead them in prayer by causing them to repeat audibly what is said, and we mean to make them feel that in every thing they must take a part and feel an interest.

I have thus at length described our plan, and it only remains for me to say what is my object in doing so. I have been appointed Superintendent of the school—I feel a deep interest in it—I see in it the means of doing much for my Master.

I come to you for help and guidance. Help me in my responsible and arduous undertaking. To do this, write to me and advise me—send me tracts, pamphlets and books on the subject—interest some of the larger Sabbath schools to send us some of their surplus books.

It will be seen by the above extracts that books are wanted for this Sunday school. If any Sunday school or individuals should be in possession of books which they have ceased to use, whether they be Hymn books, Question books and Catechisms, or books for the library, they would be very acceptable to these Western philanthropists, and would no doubt do good to many a poor child. Some books of this sort have already been forwarded by the General Secretary of the A. U. A. Any books which should be left at the office of the A. U. A., or at the lodgings of the writer of this notice, (at No. 4 Central Court) marked, 'for the 10th Street Sunday School, Louisville, Ky.,' will be immediately forwarded. J. F. C.

SUNDAY SCHOOL SOCIETY.

At the Annual meeting of the Sunday School Society last week, the following gentlemen were elected as the Officers of the Society for the current year.

PRESIDENT.

J. T. Flagg, M. D.

VICE PRESIDENTS.

Rev. F. T. Gray, Boston.
Rev. Henry Ware D. D., Cambridge.
Hon. S. C. Phillips, Salem.
Rev. Jos. Allen, Northboro'.
J. W. Foster Esq., Portsmouth, N. H.
Rev. J. P. B. Storer, Syracuse, N. Y.
Rev. S. G. Bulfinch, Washington, D. C.
Wm. P. Rice Esq., Cincinnati, Ohio.

CORRESPONDING SECRETARY.

Rev. A. B. Muzzey.

RECORDING SECRETARY.

Mr Samuel G. Simpkins.

TREASURER.

Mr Lewis G. Pray.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer of the American Unitarian Association acknowledges the receipt of the following sums, viz:

From individuals in the Rev. Mr Ballou's Society Mendon, Mass., being a subscription for the Tracts,	$11 00
From Barnstable Auxiliary Association,	10 00
From Fall River Auxiliary Association,	35 00
From Quincy Illinois Auxiliary Association,	10 00
From the Auxiliary Association in the New North Church, Rev. Dr Parkman's Society,	40 00
From the Auxiliary Association in Rev. Mr Stearns's Society, Hingham,	52 00
From Nahum Ward Esq., Marietta, Ohio, a Donation,	10 00
From a Friend to Western Missions, to aid in building Churches in the West,	100 00
From Auxiliary Association in Pittsburg, Penn.,	20 00
From Framingham Auxiliary Association,	37 00
From Belfast Me, Auxiliary Association,	31 00
From Hallowell Me., Auxiliary Association,	35 00
From Rev. P. Smith's Society, Warwick Mass., subscription to the Tracts,	12 00
From Oliver C. Everett, his subscription to the agency for 1840,	5 00
From Marblehead Auxiliary Association, being the balance of subscription for 1840,	4 00
From Bangor Me., Auxiliary Association, Thirty dollars of which was contributed by the Ladies in Rev. F. H. Hedge's Society, to constitute him a Life Member of the A. U. A.,	40 00
From Miss Polly Willard of Lowell, which, with a former subscription, constitute her a Life Member of the A. U. A.,	27 00
From Auxiliary Association in Rev. Mr Everett's Society, in Northfield,	20 00
From a contribution in the same Society,	7 00

BOOKS AND PAMPHLETS FOR THE WEST.

The General Secretary of the American Unitarian Association acknowledges the receipt of the following books and pamphlets for the destitute Churches in the West.

Numbers of the Liberal Preacher for two or three years, from Solomon Piper Esq., of this city.

A Box of books and pamphlets, from Dr Plympton and Mrs Manning of Cambridge.

A package of books and periodicals, from 'a friend.'

Six dozen Unitarian Tracts, papers &c., for the Rev. Mr Huntington of Hillsboro', Illinois, from Mrs E. Child, of this city.

Volumes of the Christian Examiner, Unitarian Miscellany, Liberal Preacher, &c., from Rev. Mr Bartol, of this city.

Auxiliary Associations have recently been formed in the following places.

Lynn, Mr Geo. W. Keene, Agent.
Fall River, Mr James S. Warner, Agent.
Newburyport, John Gray Jr. Esq., Agent.

Several Auxiliaries have likewise been organized.

CHRISTIAN EXAMINER.

The signature 'F. B.' to the article on Transcendental Theology was omitted at the Printing Office.

AMERICAN UNITARIAN ASSOCIATION.

The Associations Auxiliary to the A. U. A., are hereby requested to make their annual payments to the Treasurer, Henry Rice Esq., 68 Milk Street, on or before the 15th of May.

CHARLES BRIGGS, *General Secretary.*

UNION PASTORAL ASSOCIATION.

This Association will meet on Tuesday, May 11th, at the house of Rev Mr Thompson of Salem, at eleven o'clock A. M.

SAMUEL OSGOOD, *Secretary.*

OBITUARY.

For the Register and Observer.

Died at Liverpool, March 30th., 1841, Charles Sedgwick Jr. late member of the Senior Class of Harvard University.

Seldom is it permitted to mortals in this earthly pilgrimage to behold the highest order of intellect united to the best and warmest heart. Still less frequently is it permitted to us to go hand in hand together with such down this life's journey for even a few short years. The memory of such is never forgotten; once to have known, is always to know them. What though the dull cold clay have been lowered into the silent earth, or into the chilly vault of the dead, the voice of the departed is ever ringing in our ears, the eye is ever lighting up before us. What though the spirit may have returned unto God who gave it, its influence is still seen and felt, its affection still warms our hearts with its sunny cheerfulness. Reader, hast thou ever seen one whom thou truly loved, one who united thy affection and esteem, who yet in the morning of life put forth the full bud of promise so auspicious of future maturity, who spread joy and happiness wherever he went, and whose countenance always commanded respect and admiration; hast thou, I say, seen such an one pass away like the dew of a summer morning? Was not thy reasoning power baffled? Didst thou not almost doubt the existence of an overruling Providence? No! thou hadst faith in the wisdom and government of God, thou reverenced his fiats. Thou remembereds that it was His will that 'man should go to his long home,'—that the dust should return unto the earth, whence it was, but the spirit unto God who gave it.

The power of words is great, but there is a greater language than that of words. Didst thou never feel a tear rising in thine eye, or a chill creeping over thy heart? Then words fail. We may erect a monument to him, whose image is stamped on our hearts, but who can help dropping a tear to the memory of a beloved classmate?

INTELLIGENCE.

Progress of Negotiation.—The Boston Daily Advertiser says;—'The following intelligence, which we copy from the New York Commercial Advertiser, if true, and we see no reason for distrusting it, is of great importance. It settles in a manner which may well be satisfactory to both parties, the basis of an adjustment of our differences with Great Britain. We consider the basis of adjustment settled, in the settlement of the mode,—for the mode of coming to an adjustment being fixed, the terms cannot be a matter of anxiety. The questions in controversy are too inconsiderable in substance to lead to any serious apprehension as to the result. Either party can much better suffer the entire loss of its claim, than to have it remain in suspense.'

Alexander Mc Leod.—We see it stated in some of the morning papers that Mc Leod was yesterday in Albany, on his way to this city, to appear, it is intimated, before the Supreme Court, at the present May term, while his counsel move for a *habeas corpus*—but with what hope or object is not precisely mentioned.

In the meantime, if our private advices from Washington do not mislead us—and this they have never yet done—a decision of some importance has been come to there, in reference both to this case and the boundary question.

If we are rightly informed it has been agreed between Mr. Fox and the Government of the United States that no further opposition shall be made by the former to the trial of Mc Leod. That trial is to go on, under the jurisdiction of New York; without interference either by the British Minister or the national Government. If acquitted, as is most probable, Mc Leod will be discharged, of course, and the matter thus be disposed of. If convicted, the national Government will then take the necessary steps to afford him that measure of justice and protection which all the circumstances of the case may require.

As to the boundary, we learn that a convention has been signed on the part of Great Britain and the United States, which provides for the appointment of six commissioners, three for each party to the dispute. These six, if they can agree, are to give a final decision on the question. If they cannot agree, they are to appoint three others, and a decision by the majority of the nine is to be conclusive.

Such we understand to be the arrangement agreed upon. Some of the details may be incorrectly stated, but we have every reason to believe that the general fact of a convention being signed, will prove authentic.

The New York Journal of Commerce of Monday afternoon adds the following:—

Mc Leod in New York.—Mc Leod arrived here last night or this morning from Lockport, in the custody of the sheriff of Niagara County. He has been brought here on a writ of *habeas corpus*, issued by the Supreme Court, which commenced term in this city this morning. We understand that nothing further will be done in the case until Thursday next, when an application will be made to the Court to discharge Mc Leod from custody. Mr. Joshua A. Spencer, Attorney for the United States, Northern District, and Mr. Gardiner, of Buffalo, are engaged as counsel, for Mc Leod; and Mr. Hall, the Attorney General of this State, and Mr. Wood, District Attorney at Lockport, will act as counsel on the part of the People.

National Institution for the Promotion of Science.—This new Institution is advancing rapidly in its sphere of usefulness for the diffusion of knowledge. It has recently been removed to the commodious apartments of the basement of the new Patent Office building, where it can better accommodate the immense collections received from the Exploring Expedition. Already it has received one hundred and fifty large boxes and packages, containing, among a great variety of other specimens in Natural History, about eighteen hundred Birds, many of which are rare and beautiful. They are now undergoing a preparation for exhibition in the hands of a very superior artist, Mr Townsend, from Philadelphia. Another shipment of twenty tons from the same squadron has arrived at New York; and it is understood another one may be expected in the course of the summer.

A very handsome donation has been received from Dr George C. Leib, of Philadelphia, of three hundred specimens of North American Birds.

A liberal patronage is also received from numerous other sources, by the donation of a variety of valuable articles.—*National Intelligencer.*

Treaty with Portugal.—The National Intelligencer contains a copy, in the English and Portuguese languages, of the Treaty of Commerce and Navigation, which was concluded at Lisbon on the 21th of August last, between the United States and Portugal; as also, the announciation by authority of the President, that the said Treaty has been duly ratified by both powers, and the ratifications exchanged at the city of Washington, on the 22d of April, 1841.

Aluminous Salts.—The body of Gen. Wayne, who died 30 or 40 years ago, at Erie, Pa., and was buried near the Lake, was recently disinterred and removed by his son, and was found to be in a very perfect state of preservation.—Those who had known Gen. Wayne recognized his features at once. This extraordinary preservation is accounted for in Silliman's Journal, by the fact that the body had been buried in argillaceous soil, strongly impregnated with a solution of Alum.

Concord Railroad.—We learn that the grading of the road from Nashua to Goff's Falls, (fifteen miles) has been taken by a responsible company at a rate not exceeding two thirds the estimated cost. Proposals for laying the superstructure are to be received till the 20th of May. We learn, however, that this part of the work will be taken on terms quite favorable to the company.—*N. H. Statesman.*

Arrival of the Britannia.—We have English news to April 20th, by the Steamship Britannia, which arrived at this port on the night of the 5th inst. The most exciting news by this arrival is the fact that the Steamship President had not arrived in England, though nearly forty days out from New York.

There was but very little remaining hope, among men of experience in England, of her safety. Insurance at 80 per cent had been refused in Liverpool. Capt Fayrer, her former commander in a Letter to a friend dated on 17th April expresses the opinion that she has made a harbor at Bermuda. Had this been the case, information could hardly have failed to reach us before this.

Important from China.—Canton news of 27th January has been received. In consequence of the tardiness and alledged insincerity of the Imperial Commissioner, the Bogue forts were attacked by the English forces on the 9th January, and in two hours were in their possession, with a loss of two killed and twenty three wounded on the part of the English, and from 500 to 700 on the part of the Chinese, many of whom were killed in the attempt to escape by jumping down from their embrasures a depth of twenty feet to the rocks below. On the 10th a communication was made by the Chinese Commander-in-Chief, to Capt. Eliot, who thereupon desisted from further hostilities. On the 26th a circular was issued announcing the following preliminary arrangements, agreed on between the British Plenipotentiary, and the Imperial Commissioner.

'1. The cession of the Island and harbor of Hong Kong to the British Crown. All just charges and duties to the empire upon the commerce carried on there to be paid as if the trade were conducted at Whampoa.

'2. An indemnity to the British Government of 6,000,000 dollars, 1,000,000 dollars payable at once, and the remainder in equal annual instalments, ending in 1846.

'4. Direct official intercourse between the countries upon an equal footing.

'4. The trade of the port of Canton to be opened within ten days after the Chinese New Year, and to be carried on at Whampoa till further arrangements are practicable at the new settlement. Details remain matter of negotiation.'

The arrangement has, of course, greatly reduced the price of teas, and other Chinese merchandise. As might have been anticipated, the English merchants who hold large stocks of teas are greatly dissatisfied, as are the dealers in opium, who hoped to have the traffic legalized.

There is but little other news of importance.

MARRIAGES.

On Sunday Evening, by Rev. Mr Gray, Mr E. McCurdy to Miss Mary Ann Potter; Mr Timothy C. Tripp to Miss Mary Caroline Speed.

In this city, on Tuesday evening, by Rev. J. T. Sargent, Mr Henry Spencer of Baltimore, to Miss Caroline S. Stanton of Boston; Mr James K. Stanton, to Miss Eliza Durant.

In Baltimore, April 13, by Rev. Mr Burnap, Thomas C. Hoffman merchant, to Helen M., only daughter of Robert E. Carter Esq.

In Salem on Thursday evening, by Rev. Dr Flint, Mr Joseph H. Hanson to Miss Sarah A., daughter of Capt. Eben'r Slocum Jr.

In Chicago, Rev. Joseph Harrington, Minister of the Unitarian Society, to Miss Helen, daughter of Daniel S. Griswold, Esq, formerly of Baltimore, Md.

DEATHS.

In this city, 2d inst., Widow Jane Binney, 80 1-2.

On Sunday evening, 2d. inst. very suddenly, Susanna A., wife of George W. Pierce, 27.

In this city, 1st inst., Mrs Mary Seward, 55, wife of Nathaniel Seward, formerly of Portsmouth N. H.

In Beverly, Augustus Lovett, youngest son of Albert Thorndike, Esq. 6 months.

In Lunenburg, 3d inst., Mr N. F. Cunningham, 70.

In New Hampton N. H., Rev. Josiah Magoon, 83, Pastor of the Free-will Baptist Church.

In Derby, Vt., Rev. Mr Norris, an Evangelist 38 years in the Free-will Baptist denomination.

In Windsor N. Y., Mr Chase, minister, formerly from New Hampshire.

In India, Mrs Phillips, wife of Rev. I. Phillips, sent by the Free-will Baptist Board of Missions.

SABBATH SCHOOL DEPOSITORY—118 Washton street.

LIST NO. I.

Since the last 'Anniversary Week,' the subscribers have made additions to their stock, of nearly all the books suitable for Sabbath School Libraries which have been published, to which they would ask the attention of those wishing to purchase. The following list comprises a part of their assortment.

Channing's Life and Character of Dr Tuckerman	Paul Preston's Adventures
The Well Bred Boy	Jonas's Stories
The Well Bred Girl	Jonas a Judge
Pathway of the Savior	Life of Father Mathew
A Gift from my Teachers	Young Lady's Aid
Mary Howitt's late works—	Young Man's Assistant
Strive and Thrive	Alda the Captive
Hope on! Hope ever!	Hints to Sunday School Teachers
Sowing and Reaping	Woman's Mission
Who shall be Greatest?	Youth's Sketch Book
Hawthorne's Tales—	Rollo's Travels
Grandfather's Chair	Rollo's Correspondence
Famous Old People	Rollo Books, complete in 10 vols
The Liberty Tree	Bridgewater Treatises, cheap edition, containing Bell on the Hand; Chalmers on the Power, Wisdom and Goodness of God; Whewell's Astronomy; Herschell's Natural Philosophy
One Eyed Dick	
Fox's Ministry of Christ	
True Stories from History	
Chapin's Discourses	
Miss Sedgwick's Stories	
Merchant's Widow	
Greenwood's Sermons	
Memoirs of Bowditch	
Life and Times of Luther	Sacred Paths
Life and Times of Cranmer	Early Friendships
Bancroft's History, abridged	Sabbath Recreations
Burnap's Lectures to Young Men	The Ladder to Learning
The Annualette	Interesting Stories
Youth's Keepsake	Providence Illustrated
Traditions of Palestine	Sparks's Washington
Visit to the Country	Parley's Wonders
The Young Maiden	Pictorial Bible
Charlie's Discoveries	Stories and Rhymes
Merchant's Daughter	Book of Rhymes
Blind Alice	Spring—Summer—Autumn—Winter
Crabbe's Short Tales	Law among the Birds
Week Day Religion, by J. Whitman	&c &c

In addition to those named above, any others which may be wished for will be procured.

The subscribers also have for sale all the Manuals, Text Books and Question Books which are used in our Schools—They have also been appointed agents for furnishing Sabbath Schools with

The Portsmouth Sunday School Hymn Book, and
The First Book for Sabbath Schools,

prepared by Rev Andrew P. Peabody—which they have for sale by the hundred, dozen, or single copy.

WM. CROSBY & CO.
my 8 118 Washington st.

ENGLISH BOOKS, by the Columbia; just received.—Waverley Novels, new edition, vol I, 12mo
Moore's Poetical Works, vol 6
Jameson's Eastern Manners, illustrative of the Epistles
Naomi, or the Last Days of Jerusalem, 12mo
Martin's Holiday Book, or Treasury of Knowledge, 12mo
Knowles's Dramatic Works, 2 vols 12mo
Hazlitt's Lectures on Comic Writers, 12mo
Fugitive Verses, by Joanna Baillie, 12mo
Magdalenism in Edinburgh, 8vo
The Art of Needlework, by the Countess of Wilton, 12mo
The Works of Beaumont and Fletcher, 2 vols 8vo
Barbauld's Legacy for Young Ladies, 12mo
do Female Speaker, 12mo
Selections from the New Testament, or the Religion, Morality and Poetry of the Hebrew Scriptures, by Sarah Austin, 12mo
Martin's Natural History of Man and Monkeys, 8vo
London, Nos. 4 and 5, illustrated
The Christian Teacher, for April
The Christian Reformer, for April
La Trobe's Scripture Illustrations, 4to, 84 plates
The Works of Montaigne, edited by William Hazlitt
The Letters of Horace Walpole, 6 vols 8vo
Life and Letters of Wilberforce, 5 vols 12mo
Speeches in Parliament, 1840, 8vo
Mrs Loudon's Ladies' Flower Garden Companion 12mo
The Plain Speaker; opinions on Books, Men and Things
The Poetical Works of Leigh Hunt, 8vo
No. 11 Fisher's Historic Illustrations of the Bible, 4to &c &c &c &c

Just received by JAMES MUNROE & CO., 134 Washington street. m 8

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IMPORTERS OF ENGLISH BOOKS,
134 Washington street.
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OLD SUNDAY SCHOOL DEPOSITORY,
124 Washington street.

BENJ. H. GREENE, 124 Washington street, corner of Water street, would invite the attention of all interested in Sunday Schools, to the following excellent list of Books for Libraries &c, most of which were selected by experienced Sunday School Teachers.

The series of Books which heads this list, and entitled 'The Sunday School Library,' is in course of publication, and is done up in the style of Harper's Boy's and Girl's Library. It is got up expressly to meet the wants of the Sunday Schools connected with Unitarian Churches, and meets with great approbation.

The Sunday School Library.

The following volumes are now published.

No. 1.—A Gift from my Teachers: designed to teach me how to become wise and good.
No. 2.—The Pathway of the Savior: designed for Sunday School Libraries, and Bible Classes. By a Friend of Children.
No. 3.—My Guiding Star: being a choice selection of Prose and Poetry, on Sacred Subjects.
No 4.—Sacred Allegories, translated from the German.

School Boy School Girl Caleb in Town Caleb in the Country Path of Peace Jonas's Stories Jonas a Judge	Abbot's.
Strive and Thrive Sowing and Reaping Who shall be Greatest Hope on, Hope ever	Mary Howitt's
Week Day Religion Young Man's Assistant Young Lady's Aid The Sunday School Helps to Young Christians Memoir of Bernard Whitman	Jason Whitman's
Child's Museum	Parley's Sun, Moon and Stars
Innocent Poetry	Pleasing Moralist
Early Rising	To the Children of Suffolk Street Chapel
Little Truths	The Annuallette
Rational Dame	Calender of Nature
Pleasing Moralist	Child's Museum
Village Poems	All Parley's Books
Polar Scenes	Scripture Geography
Edward, the Sunday Scholar	Summer Day Book
Eleanor Moreland	Leisure Hour Book
Merchant's Widow, (new)	One Eyed Dick
Bible Chronology	Lives of Daniel—Elijah—Elisha—Elisama—Saint Paul—Saint Peter, &c.
Hofland's Elizabeth	
Leslie's Birth Day Stories	
Charlie's Discoveries	
Natural History Quadrupeds	
Abbot's Young Christian	Susan Ellmaker
The Seasons	Procrastination
Jewish Wars	Ramble's Spain
Cedars of Lebanon	Ramble's England
The Girl's Book	Past Days
Greenwood's Sermons to Children	Elnathan
Casket of Gems	Grandfather's Chair
The Evergreen	Famous old People
Parley's Bible Stories	Boy's Talisman
Stories by Miss Sedgwick	Boy in Prison
Lives of Foreigners	Disobedient Children
	Hebrew Customs, &c. &c.

may 8

SUNDAY SCHOOL MANUALS, CHEAP.—The balance of an edition of Select Hymns for Sunday Schools.
Cummings' Questions on the New Testament.
The Child's and Youth's Prayer Book, compiled for the use of Children of the Brattle Street Society.
Scripture Lessons for Schools.
Hildreth's Lives of the Apostles, for Children.
For sale at very low prices by S. G. SIMPKINS, 21 Tremont Row. my 8.

LETTER PAPER.—Just received at the Tremont Stationery Room, a fresh supply of ruled and plain Letter Paper, and Note Paper, at a very low price. Also on hand, an excellent assortment of Letter Paper, from the mills of Hubbard, Smith & Co, Butler, Ames, Kendall, and Gilpin; English Letter and Note Paper; Cap and Pot Paper, very thick, suitable for country schools; for sale on the most favorable terms, by S. G. SIMPKINS, 21 Tremont Row. my8

FENELON.—Selections from the Writings of Fenelon, with a memoir of his life by Mrs Follen. Fourth Edition enlarged. Just published and for sale by S. G. SIMPKINS 21 Tremont Row. may 1

HISTORY OF THE COLONIZATION OF THE UNITED STATES.—by George Bancroft, abridged by the author, 2 vols. 16 mo.
Publisher's Notice.
The present abridgement made at our request is not designed as a full abstract of the larger work from which it is taken. Much has been omitted altogether—The object kept steadily in view, has been to give an authentic account of the colonization of the United States in a simple and continued narrative adapted to the young. It is hoped the volume may in private engage attention and at school may serve as a class-book for reading, or as a manual for instruction in the early history of the country.
CHAS. C. LITTLE & JAS. BROWN,
m 8 112 Washington street.

NEW WORK.—On Landscape Gardening, adapted to North America. Treatise on the theory and practice of Landscape Gardening, adapted to North America; with a view to the improvement of Country Residences, comprising historical notices and general principles of the art, directions for laying out grounds and arranging plantations, the description and cultivation of hardy trees, &c. &c. with remarks on Rural Architecture, illustrated by engravings, by A. J. Downing, 1 vol. 8 vo. This day published by LITTLE & BROWN, 112 Washington street. may 8

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VALUABLE ENGLISH BOOKS, by the Columbia; just received.
Eastern Manners illustrated by the New Testament History as contained in the Epistles, by Rev. Robert Jamieson, 18mo.
A Legacy for Young Ladies, consisting of Miscellaneous pieces, in prose and verse, by the late Mrs Barbauld.
The Female Speaker, or Miscellaneous pieces in prose and verse, selected from the best writers and adapted to the use of Young Women by Anna Letitia Barbauld, 18mo.
Childhood, illustrated in a selection from the Poets, 12mo.
Naomi, or the last Days of Jerusalem, by Mrs I. B. Webb, 12mo.
Just received by JAMES MUNROE & CO. Importers of English Books 134 Washington st. may 1

NORMAL SCHOOL AT LEXINGTON.—The First Term of the third year will commence on Wednesday, the fifth day of May next.
C. PEIRCE, *Principal.*
April 22d, 1841.

THE DIAL—New Volume.—The first No. of the new Volume of this Magazine will be issued in July.—During the first year, the support extended to the Dial has been such as to insure its permanent issue, and it will continue under the same editors as heretofore.—'The pages of this Journal will be filled by contributors who possess little in common but the love of intellectual freedom and the hope of social progress; who are united by sympathy of spirit, not by agreement in speculation; whose faith is in Divine Providence, rather than in human prescription; whose hearts are more in the future than the past; and who trust the living soul rather than the dead letter. It will endeavor to promote the constant evolution of truth, not the petrifaction of opinion.'

Among the notices, from journals of the highest literary character, is the following:

'There is a freshness, an ability, a high-toned sentiment, a truly American spirit in it, that we gladly welcome. There is an independence about it that should ever mark the thought of freemen. There is no servile truckling to the rich. There is no bolstering of a class. There is a love for man, because he has a soul, and not because he has large possessions, that accords with a true republican spirit. For this we welcome it.

* * * In all these there are excellent thoughts expressed in clear language, such as one is not wont to see in our American journals: and this, too, free from that exciting, bitter tone that frequently is apt to characterize the reformer. * * * * * * * *

In our literary opinions, as in our banking notions, we follow England too closely; we should copy no nation, but treat all nations as the old Romans dealt with the people they conquered, freely accept what is good among them, and re-produce it on a foundation of our own making. We have American principles in our politics—let us have them in our literature. We have intellect and materials for

POETRY.

ORIGINAL HYMNS SUNG AT MR TILDEN'S ORDINATION, NORTON.

Shepherd of shepherds! from whose throne
For ever beams celestial light;
Who reigns unrivalled and alone,
Beyond the reach of mortal sight;
On wings of faith our souls would rise,
In sweet communion with our King;
Father, accept the sacrifice,
Our willing hearts to thee would bring.

As on the Savior's hallowed head,
Reposed in peace, the Spirit's dove,
And heaven's glories round him shed
The brightness of the Father's love;
So send the mantle of thy grace,
Bright with the rays of truth divine,
And gently fold in its embrace
The Shepherd, sacred to thy shrine.

Clad in the panoply of Heaven,
Oh, may he wield the spirit's sword;
And be to him the glory given,
To win the erring soul to God.
Beside salvation's crystal foant,
Gently may He his people lead,
Until at last, on Zion's mount,
They reign in joy with Christ their head.

L. B. T.

Hark! 't is the Spirit's voice,
That echoes from above!
How sweetly on the ear of faith,
Descend those notes of love.
Methinks they 'd quench each vain desire,
And fill the soul with hallowed fire.

Yes! 't is a holy hour;
Hushed be each wandering thought!
Let nought but fragrant incense rise,
Nor fruitless offerings brought;
But let each voice its pæan raise,
Each heart be tuned to grateful praise.

No consecrating oil
Upon our priest is shed,
No glory mantles round his brow,
Nor crown adorns his head;
Yet would he speak in Jesus' name
Till Christ o'er earth triumphant reign.

Lord! gird him with thy truth;
Arm him with faith's bright shield;
O may he meekly and in love
A righteous sceptre wield:
Ordained on earth to lead the way
To mansions of eternal day.

And when to realms of light
Thou bidd'st the pilgrim come,
Then may he join his little flock,
In their eternal home:
And in that holier temple blend
Where praise and prayer can never end.

L. B. T.

A SISTER'S CALL TO A SABBATH SCHOOL.

Wake, sister, 't is a holy day,
We must not linger here;
The birds are up and have soared away,
And are singing their anthems clear.

Young flowers have oped their lovely eyes,
And their rich perfume have given,
And they fix their looks on the distant skies,
As if they knew something of heaven.

Oh let us not dwell in luxurious rest
Though earthly cares are still;
We shall feel that repose to be wisest and best,
Which studies our Father's will.

We will go to the house of praise and prayer,
Where children are taught his love;
And Jesus in spirit will meet us there,
And bear our offering above.

Then Wake! sister, wake! 't is a happy day;
Perchance from his holy throng
Some child-like seraph has winged his way
To join our sabbath song.

C. G.

Charleston, S. C.

MISCELLANEOUS.

ATTEMPT TO POISON GEN. WASHINGTON.

When they reached Springfield, they drew up to an inn, where they lighted to warm and refresh themselves. The inn-keeper, whose name was Francis, was what was then termed a liberty-man, and was commonly called Black Sam, from the swarthy embrowned hue of his complexion. He had kept a similar establishment in the broad street of New York, which was for a long time, the centre of attraction to all bachelors and gay minded gentlemen far and near, drawn thither not alone by the wit and good humor of their dark host, but by the allowed excellence and unadulterated quality of viands and liquors: and, be it remembered, that Black Sam was a great hero in his way—four hundred brawny wights had he laid upon their backs—unnumbered were the smooth Voltarian noses that he had converted into huge masses—and many, very many, star-beaming eyes had he bedimmed by the mighty influence of his magical powers; yet notwithstanding all this, Black Sam was universally allowed to possess good will for all mankind, and for his friends, a generosity of feeling seldom equalled by any of his calling, or any other interested barterer of the good things of life.

He had moved to Springfield when the British Army had taken possession of the city, following the footsteps of the retreating Americans, and preferring to deal out to his half naked and suffering countrymen their ill-savored continental whiskey by the gill, rather than remain where he was and grow rich beneath the patronage of the royalists.

As soon as our travelers had taken their seats at the fire in the room of the inn, a smart looking young woman came to receive their commands; the surgeon observing her exclaimed:

'Why bless my heart, can this be Polly Honey?'

'The same, sir,' replied the rosy-cheek dame, with a coquetish courtesy; 'but Mrs Molly Francis now, at your service.'

'And did Black Sam make you master of his house and heart to prevent your divulging a secret that would have hanged him in all probability?'

'He married me, it is true; but many think he had a better reason than you have assigned,' and she raised her eyes to the mirror that hung opposite to her.

'That is likely enough,' returned the surgeon, half persuaded on a second look, of the truth of her argument. 'And now Mrs Polley, or Mrs Molley, if that please you better, go and prepare us a dinner, and I will subscribe to all you have said.'

Upon which Mrs Francis pursed up her pretty mouth, and with another glance at the mirror, retired from the room with an air of consequence, arising from self-esteem, which may be pardonable in an ignorant beauty, though reprehensive in Cicero.

As the door closed, the surgeon turned to his companion and said:

'That simple girl was instumental in saving the life of Washington. I may speak of it, now it can do no harm. It was about the middle of June, 1776, while the Gen. was at New York waiting the approach of the king's troops, that this girl came to Francis, her present husband, whom she considered in the light of a royalist, and informed him, as a secret she had overheard, that there was a plan in operation among the government men to destroy the rebel leader (as she termed the commander-in-chief,) by poison, which was to be plentifully mingled with his green peas, a favorite vegetable of his on the following day, at Richmond-hill quarters where he was to dine. Francis went immediately to Washington and acquainted him with the danger that threatened him. The General having listened with the utmost attention said:

'My friend, I thank you; your fidelity has saved my life, to what reserve the Almighty alone knows! But now, for your safety, I charge you to return to your house and let not a word you have related to me pass your lips; it would involve you in certain ruin: and heaven forbid that you should be forfeited or endangered by your faith to me. I will take the necessary steps to prevent, and at the same time discover the instrument of this wicked device.'

The next day, about two hours before dinner, he sent for one of his guard, told him of the plot, and requested that he would disguise himself as a female, and go to the kitchen, there to keep a strict watch upon the peas, until they should be served up for the table. The young man carefully observed the directions he had received, and had not long been upon his post of duty, before the unfortunate T. H. another of the General's guards; came to the door of the kitchen, looked anxiously in, and then passed away. In a few moments after he returned and approached the hearth where the peas stood, and was about to mingle the deadly substance when suddenly he shrunk back as though from the sting of a forked tongued adder, his color changing to the pale hue of death, and his limbs apparently palsied with fear, evidently horror-struck with his own purpose—but soon however the operation of a more powerful incitement urged forward his reluctant hand that tremblingly strowed the odious bane, and he left the kitchen, overwhelmed with conflicting passions, remorse and confusion.

'Harold sleeps no more, the cry has reached his heart ere the deed be accomplished,' said the youth on duty, in a voice not devoid of pity, as he looked after the self-condemned wretch.

'What, T. H!' said the commander-in-chief, sorrowfully, upon receiving the information, 'can it be possible, so young, so fair, so gentle? He would have been the last person upon whom a suspicion could have fallen, by right of countenance. You have done well,' said he to the youth before him: 'go join your comrades, and be secret.'

The young man went accordingly, and Washington returned to the piazza, where several general officers had assembled among whom was the hero of Saratoga, who was waiting for further instructions from Congress, before he departed for Canada. In a few moments dinner was announced, and the party were ushered into a handsome apartment, where a sumptuous board was spread, covered with all the delicacies of the season.

The commander-in-chief took his seat, placing Gen. Gates on his right and Gen. Wooster on his left. When the remainder of the officers and company were seated, and eager to commence the duties of the table, the chief said impressively.

'Gentlemen, I must request you to suspend your meal for a few moments. Let the guard attend me.'

All was silence and amazement. The guard entered and formed a line towards the upper end of the apartment.

Washington having put on his plate a spoonful of the peas, fixed his eyes sternly on T. H. and said,

'Shall I eat of this vegetable?'

The youth turned pale and became dreadfully agitated, while his trembling lips faintly uttered,

'I don't know.'

'Shall I eat of these?' again demanded Washington, raising some upon his knife.

Here T H. elevated his hand, as if by an involuntary impulse, to prevent their being tasted. A chicken was then brought in, that a conclusive experiment might be made in the presence of those witnesses. The animal eat of the peas and immediately died, and the wretched T. H. overcome with terror and remorse, fell fainting, and was borne from the apartment.—*N. Y. Mirror.*

WHISKERS, MUSTACHES, &c.

General Cass, our Minister to France, in an article on the Island of Cyprus, published in the Southern Literary Messenger, says something of one of the dirtiest of Fashion's follies, which we commend to the consideration of a class of young men amongst us. After describing the personal appearance of a Turkish Governor, with his 'black flowing beard,' he proceeds:

'It is Gibbon, we believe, who somewhere says, there is little probability that a civilized people, who have once renounced the folly of wearing beards, will ever resume it. But the acuteness of this shrewd observer failed him in this remark. He did not count enough upon foppery and folly. He was a better historian than prophet. From the progress already made in the revival of hairy envelopes for the countenance, and the consequent destruction of much of its expression, he would be a bold writer who would now renew the prediction of the historian of the Lower Empire. For ourselves, we confess that we never see the lip disfigured by these protuberances, fit only to defile the drink which is brought to the mouth, without a mixed feeling of dislike and contempt. And whether upon the Boulevards of Paris, or the Broadway of New York, if we meet a young fop with more hair upon his face than brains in his head, turning up his nose, and twisting his *whiskers*, or *mustaches*, or *imperials*, or *favoris*—or whatever other title the emptiness of fashion may have given them,—our mind is instanly carried back to the dirty, miserable streets of Jerusalem, where this operation may be seen in all the vigor of its native climate. There we have many times passed the beggars, as wretched as hunger, nakedness and hopelessness can make them, extended under a powerful Syrian sun, and curling and twisting their mustaches, with all the pride of an American or European dandy! So much for taste.'

THE PRODIGAL SON.

Luke xv. (Ver. 11, 12.) '*A certain man had two sons; and the younger said, Father, give me the portion of goods,*' &c. This younger son represents such as are impatient of control, and instead of submitting like dutiful children, to the commands of their heavenly parent, think their own strength and wisdom sufficient to guide them.

(Ver. 13.) '*And took his journey into a far country,*' &c. Like him are those who forsake the service of God, whose hearts are far from him, and who abuse in sin and folly the gifts he has bestowed.

(Ver. 14.) '*There arose a mighty famine in that land,*' &c. By this is signified the state of those who having given way to their own evil desires and passions, will find themselves at last without hope or comfort.

(Ver. 16.) '*And he would fain have filled his belly with the husks—but no man gave unto him.*' Among the Jews, swine were considered as unclean animals; and to be set to feed them, would probably be thought a most abject employment; it therefore well expresses the wretched and humble state to which this young man had reduced himself; and which must have been bad, indeed, for him to wish to share the food of such creatures. But thus degraded will always be the state of the sinner, who will wish in vain for a portion even of that happiness which is enjoyed by the meanest of God's creatures.

(Ver. 17.) '*How many of my father's hired servants have abundance,*' &c. Whilst the wicked are always miserable, even the poorest and lowest of the faithful servants of God have abundant cause for joy. They are filled with 'that peace which passeth all understanding.'

(Ver. 19.) '*I will arise and go unto my father, and will say, Father I have sinned,*' &c. So ought we when we have disobeyed God, to humble ourselves before Him, and acknowledge that we have forfeited all claim to be considered as his children.'

(Ver. 20.) '*When he was yet a great way off, his father saw him,*' &c. By the compassion of this tender parent, we are shown how ready the Almighty Father is, on the least sign of repentance graciously to forgive his erring creatures.

(Ver. 22–25.) '*Bring forth the best robe, and put it on him—and let us eat, and be joyful,*' &c. It was usual for the Jews, and other Eastern nations, when they wished to show particular regard and honor to any one, to make a great feast, and to give the person a magnificent dress to appear in. Indeed, all the guests were generally provided in this way; but the richness of the dress would be in proportion to the respect wished to be shown. By all these marks of affection bestowed on the newly arrived son, Jesus instructs us in the richness of the blessings which God has in store for his repentant children, who shall indeed be honored with his choicest gifts; be clothed with the robes of righteousness, the white garments of salvation.

Whilst this parable teacheth us all, how to seek the forgiveness of God, and encourages all, in every age, by the assurance of His mercy, it seems to have been particularly applied by Christ, to correct the narrow notions of those Jews, who fancied that the favor of God was to be confined to their nation; and who, as in the case of the publicans, were angry with him for addressing himself to those whom they despised. Jesus foresaw the opposition which they would make on this account to the preaching of the Gospel, and, in the latter part of the parable especially, such a spirit is reproved: for he knew, that 'God was the God not of the Jews only, but of the Gentiles also;' and that the time was come, when the latter also were to be brought to know the true God, and that many of them would joyfully accept the instruction offered.

THE 'DOCTRINAIRES.'

This is the well known denomination of an important political party in France, of which M. Guizot, late Ambassador to England and now Prime Minister at Paris, is the head. The following explanation of the term is from a 'prefatory Memoir of M. Guizot' in the Chambers' (Edinburg) edition of that author's 'History of Civilization in Europe.'

'The origin of the term "Doctrinaires," like most political symbols, is singular enough. Before the revolution, *a teaching corporation*' (can any of our readers supply a French phrase of which the words in italics are evidently a bald but unintelligible translation?) 'was in existence, called the Doctrinaires. M. Royer-Collard had been educated in a college of Doctrinaires, and his brother and uncle belonged to the fraternity. Royer-Collard was distinguished for a grave and severe style of oratory, and for a certain dogmatic form of discussion, arising from the rigorous logic of his deductions, which so clearly bespoke a foundation of fixed and digested *doctrines*. Owing to this double circumstance, a wit in the Chamber of 1815, one day cried out, alluding to Royer-Collard and his party, "Those are the *Doctrinaires*; we can never mistake the *Doctrinaires*." Royer-Collard and his friends willingly accepted what was intended as a reproachful epithet, and since that period it has been adopted as a party distinction in France.'

The system of public policy maintained by the Doctrinaires, is thus described, we believe correctly, in the same Memoir:

'This party is theoretically distinguished for the advocacy of reason as the supreme ruler of human affairs, and practically for an opposition to innovations, not because it opposes innovations, but because it considers the fitting time for them not arrived. It has a leaning towards the old aristocracy of France, not so much from love for the institution in itself, as from a wish to render it a counterpoise to the too rapid developement of a democracy. It professes itself the friend of progression in all things, social and political; but at the same time has often advocated and carried out very stringent measures, when it judged them necessary for the maintenance of order and the repression of undue licentiousness' (all "licentiousness" is surely "undue") 'either with regard to the press or political associations.'

TEMPERANCE.—The London Globe says:—'The Executive Council of the British and Foreign Temperance Society have issued a circular, addressed to drunkards, in which they state that there are no less than 600,000 habitual drunkards in Great Britain, of whom 57,000 die annually, giving an average of 157 per day. The magistrates and medical men declare that three-fourths of the crimes, &c., are committed by persons excited by liquor. By the exertions of the advocates of temperance, 220,000 have been reclaimed, and have not only abandoned their drunken habits, but have become attendants of the different places of religious worship.

A QUAKER SETTLEMENT IN IOWA.

In 'Sketches of Iowa,' by J. B. Newhall, recently published, occurs the following remarkable history of the settlement of the town of Salem, in the far west by a Friend:

'I think it was in the summer or fall of 1834, that Aaron Street, the founder of Salem (Iowa) first crossed the Mississippi with the view of selecting an eligible spot, combining the requisites of health, excellence of soil, &c., whither he might be instrumental in making a "settlement" of Friends, and truly it may be said his exertions and labors have been crowned with signal success. The *substance* of the preceding paragraph, the venerable old gentleman related to me this last summer, (1840,) with my own version or *style*, however. Standing near his house, one pleasant morning, he pointed out to me the little bunch of "thickets," or grove, where they "camped" for the night, nearly six years ago. It seemed to be a pleasure for the old gentleman to refer to that eventful period, and well do I recollect his animated expression, when he remarked, "I got up early next morning, and while —— was getting breakfast, I went to look about. I came to this *very spot*, and looking abroad on every hand, I said in my soliloquy, this, surely, is the land. At that moment my determination was fixed;" and then came a long detail of hardships and sacrifices incident to the settlement of a new country.

Since that eventful period, he has had the gratification of seeing settled around him, well towards 1,000 of his peculiar sect. The "Friends" have three meetings within a circuit of ten or fifteen miles. Spending the Sabbath, "first day," there last summer, I attended meeting in company with my venerable friend; there were more than 300 in attendance, and it was estimated rather at *less* than over the usual number. We had an excellent discourse, an "old fashioned Quaker sermon." There, too, were the venerable and devout old patriarchs, ranged along the "high seats," some whose whitened locks told of threescore years; and there, too, were the motherly-looking matrons, with plain caps and drab bonnets, sitting in solemn silence, and devoutly waiting upon *Him*, whom they profess to worship in spirit and in truth.

Salem is an incorporated town, and contains several stores, one hotel, a Post Office, Lyceum, Primary School, and a large Friends' meeting-house, there being no other religious denomination in the place; a blacksmith, one wheelwright, one saddler, several carpenters, and numerous other mechanical branches, two physicians, and *no* lawyers. The surrounding country is very beautiful, and its population is rapidly increasing."

AVERAGE AGE AT WHICH PERSONS MARRY.

I subjoin the result of an examination of the recorded ages in 4858 marriages, which, as they are not selected instances, but belonged to districts varying greatly in situation and character, and included every marriage in such districts, thus comprising persons of every class, may be presumed to be a fair example of the ages at which marriages occur throughout the whole kingdom. The result of calculations founded on the abstract shows that the average age of marriage was, for men, about 27 years, for women, 25 years and a few months.

Ages.	*Men.*	*Women.*
15 and under 20	156	688
20 25	2536	2627
25 30	1150	861
30 35	598	320
35 40	219	187
40 45	156	134
45 50	103	67
50 55	70	38
55 60	30	17
60 65	19	6
65 70	4	4
70 75	4	0
75 80	1	0
	4858	4858

—*Second Annual Report of the Registrar General.*

SUNDAY SCHOOL BOOKS.—For sale by JAMES S MUNROE & CO., a large assortment of Books suitable for Sunday School Libraries, which will be sold at the lowest cash prices. Among the more recent are—

Scenes in Nature—Pleasures of Taste
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Week Day Religion, by Jason Whitman
Strive and Thrive—Hope on, Hope Ever—Sowing and Reaping—Who shall be greatest; by Mary Howitt
Historic Tales for Youth—Things by their right Names
Travels of Mungo Park—Jonas a Judge
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Charlie's Discoveries—Young Lady's Companion
Grandfather's Chair, by Nathaniel Hawthorne
Famous Old People, by do
Liberty Tree, by do
Ramble's Grecian Stories—do Birds of the Air
do Menagerie
The Fireside Book—Berquin's Children's Companion
Crabbe's Short Tales—Paul Preston's Voyages
Pathway of the Savior—Poetry of Woman
Merchant's Daughter—Memoirs of Dr Bowditch
Evergreen Chaplet—Providence Illustrated
Well Bred Girl—Blind Alice—One Eyed Dick
True Stories from History
Life and Times of Cranmer, by Mrs Lee
Miss Sedgwick's Stories—Aida the Captive
Greenwood's Sermons to Children &c &c

my1 134 Washington street, opposite School st.

FRENCH SHOES.—A fine stock FRENCH SLIPS and TIES, just received and for sale (at as low price as at any other store in the city,) at THEO. H. BELL'S, 155 Washington street, opposite the Old South Church.

m1 3t

PICTORIAL BIBLE ILLUSTRATIONS.—So much has already been said about the merits and utility of this book, that but lit le new can be said in its praise. If the sale of a work be the test of its merits, then must these 'Illustrations' be the best and most popular work ever issued from the American press. We have taken up papers, from the four quarters of the globe, and all unite in commending it. When the three volumes are completed, it will be a work which will never cease to be admired. We know of no single volume extant better calculated to exercise a powerful, lasting and beneficial influence. If we could have our own way every family should order a copy immediately. Husbands, especially young husbands, should buy it for their wives—fathers for their daughters, and brothers for their sisters.—Brother Jonathan.

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Agents wanted,—to procure subscribers to the two volumes of the above work. Fifty cents each will be allowed on all subscribers. Address the publishers,

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NEW BOOKS—Lately published and for sale by LITTLE & BROWN, 112, Washington street.—Edwards's Anatomy and Physiology, translated by I. F. W. Lane, 1 vol: Carlyle's Heroes in History, 1 vol; Taylor's Natural History of Society, 2 vols: Schlegel's Philosophy of History, 2 vols: Macauley's Miscellanies, 3 vols: The Poetry and History of Wyoming, 1 vol: Prof. Webster's edition of Liebig's Organic Chemistry; Lindley's Theory of Horticulture, with notes by Downing & Gray: Turner's History of the Anglo Saxons, 2 vols: Ranke's History of the Popes, 2 vols: Costumes, &c. of the Aborigines of America: Anthon's Classical Dictionary, 8vo. Gibson's Rambles in Europe: De Tocqueville's Democracy in America, 2 vols: Writings of Charles Sprague, 1 vol: Lowell's Poems: Judicial History of Massachusetts, 8vo: Wilberforce Correspondence 2 vols.

m 1

BOWDLER'S FAMILY SHAKSPEARE. — The Family Shakespeare, in 1 vol; in which nothing is added to the original text; but those words and expressions are omitted which cannot with propriety be read aloud in a family—by Thos. Bowdler, Esq. 7th edition.

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m 1

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NEW TRACT NO. 164.—Reasons offered by Samuel Eddy, L. L. D. late Chief Justice of the Supreme Court of R. Island for his Opinions to the first Baptist Church in Providence, from which he was compelled to withdraw for Heterodoxy, sixth edition—being Tract 164 of the American Unitarian Association. Just published by JAMES MUNROE & Co., Agents of the A. U. A. 134 Washington streets. may 1

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june 6 G. W. PALMER.

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m 13

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m20

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The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No further alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

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